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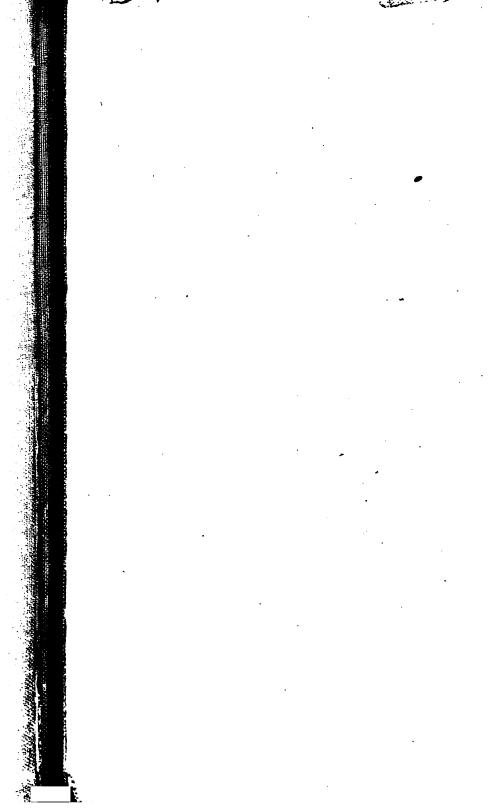
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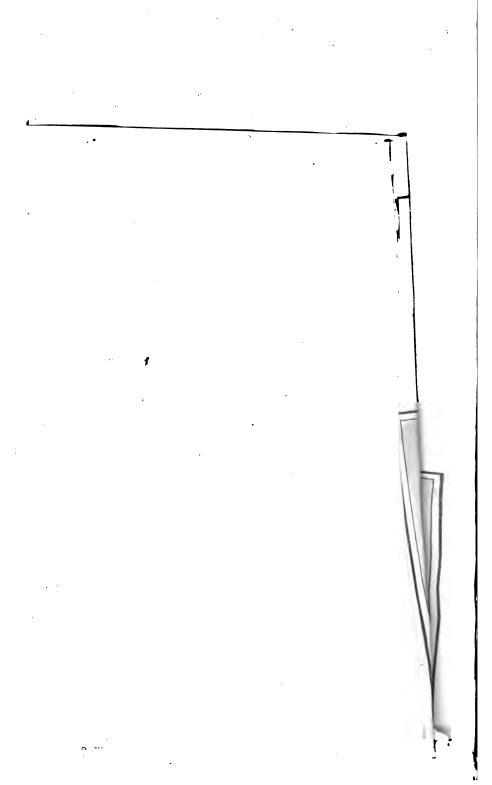
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APOLOGY

FOR

THE CHURCH OF ENGLAND.

IN REPLY TO

THE CAVILS AND OBJECTIONS

OF THOSE WHO DISSENT FROM

LLS, Esq. By JAME

"The Laws of the Church, whereby for so many ages together we have been guided in the exercise of Christian Religion, and the service of the true God, our Rites, Customs, and Orders of Ecclesiastical Government, are called in question,—Behold, therefore, we offer the Laws, whereby we live, unto the general trial and judgment of the whole world."

Hooker's " Ecclesiastical Polity," Book I.

"The more the Church of England is examined, the greater will her value appear to the sober and impartial observer; the blemishes which are visible on her surface will often be viewed but as spots on the sun, which, whether discoverable by the naked eye, or to be seen only when curiously sought for with deep research and high magnifying powers, do not in either case greatly obscure his lustre, and have still less effect in diminishing the blessings which he scatters in his train, as he passes serene and unimpeded on his daily course to warm and enlighten, and invigorate the world."

Wilke's "Correlative Chains and Duties" a 104

The entire Profits arising from the sale of this Work will be given to the "Incorporated Society for promoting the Enlargement, Building, and Repairing of Churches and Chapels."

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TO THE

REV. M. LOWNDES, B. A.

OF EXETER COLLEGE, OXFORD,

VICAR OF BUCKFASTLEIGH, DEVON;

&c. &c. &c.

AS

A TRIBUTE OF RESPECT,

FOR HIS

TALENTS, PRIVATE VIRTUES,

AND

ATTACHMENT TO THE CHURCH OF ENGLAND,

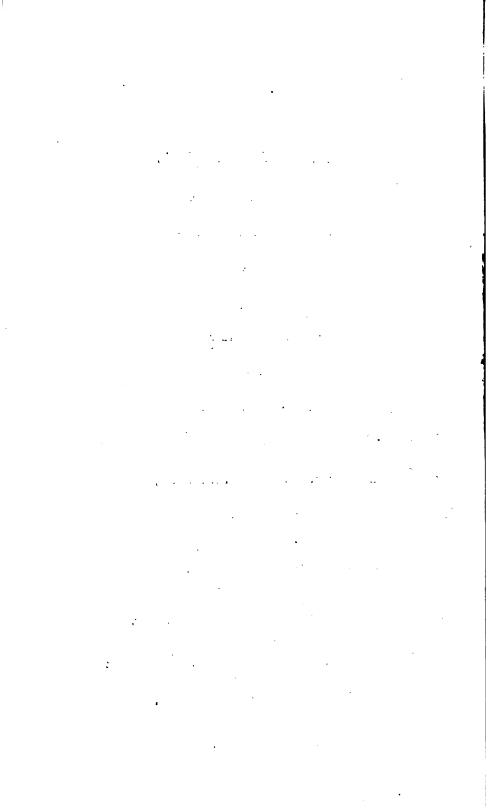
THIS VOLUME

IS INSCRIBED,

BY

HIS OBLIGED AND FAITHFUL FRIEND,

The Author.





ALTHOUGH I feel persuaded that no care of the Church, nor of her Rulers, can wholly prevent Schism, and the prevalence of doctrinal errors, yet I am confident that an unprejudiced statement of her Tenets, Formularies, and Government, such as they are, and not such as they are generally represented to be, is calculated to check such widely-spreading evils. For if we examine the strange aversion with which many of our Dissenting brethren regard our Church, we shall find it owing, in a great measure, to prejudice against her, and ignorance of what may be advanced in her favour: the opinions of their forefathers have been assumed for granted by most of them, having neither leisure, nor perhaps capacity, to examine them: and even the few who have, from many and different causes, made themselves acquainted and satisfied with the reasons generally alleged in favour of Nonconformity, have, I fear, but rarely considered whether their convictions, however strong, may not possibly be erroneous.

Impressed with the truth of this conclusion, I have ventured to publish the following pages; to which I have been chiefly prompted by a conscientious attachment to the Church of which I am a Member, and a disinterested ambition of contributing, (although perhaps, but sparingly) to a clearer comprehension, and consequently a wider diffusion, of her principles. If I could but feel satisfied that every reader would be fully sensible of, strictly weigh, and duly appre-

ciate, my motive and object in thus publicly avowing my "reasons for the hope that is in me." I should experience less hesitation in offering them to his notice, from a consciousness that every justifiable allowance would be made for the numerous errors and defects of which I have been unwillingly guilty. I have been chiefly induced to submit the result of my labours to the public, from an anxiety to effect a re-union between ourselves and Dissenters in general. by assisting them in the re-examination of those doctrines and opinions which they have (perhaps unthinkingly) adopted. In doing this, it has been my constant endeavour (where I could possibly avoid it) to abstain from all invidious and bitter expressions; because I feel persuaded that as they cannot tend to elucidate, so neither can they have any manner of connection with, religious controversies; that they certainly contribute nothing to the establishment of truth, which is never seen through the mists of passion, nor discovered by the heat of zeal; and that as they give no strength to a bad argument, they are much less a grace or advantage to a good one. I have, therefore, sought to confute my opponents without anger, and to conquer without triumph, to "admonish" each of them "as a brother," and to "speak the truth in love,"* because it is not the men, but the opinions, which I have attacked. But however I might wish to prevail upon my Dissenting brethren to atone for their Schism (for such I fear I must call it) by returning into the pale of that Church from which they have, I believe, so causelessly separated, yet this was not my sole inducement; other reasons equally cogent have thrust this presumptuous undertaking upon me-reasons, founded upon a wish to deter (if possible) the wavering Episcopalian from a rash and

inconsiderate desertion of the principles in which he was educated. On a perusal of this work, he will discover, that the objections generally urged against our Church lose nothing of their weight by the manner in which I have stated them. being my only object, I have candidly brought forward whatever has at any time been advanced by our opponents; and the impartiality with which their reasons for dissent have been examined, will give the sincere inquirer an opportunity of following up an unbiassed consideration of both sides of this important question, which will be found to afford the best foundation and most solid security for his continuance in the Communion of the Church. the prosecution of the work I have necessarily trodden the same path with many illustrious individuals who have preceded me, with whose writings my humble and unpretending volume has no presumptuous wish to compete. Indeed I have not only adopted the arguments, but (in particular cases,) the very expressions of those authors, to some of whom I owe so much that it would be ungrateful to omit an opportunity of avowing the obligation.* But although I frankly acknowledge that it was not my original design to hold out the expectation of an entirely new mass of arguments, but rather to collect and arrange the most solid. scattered as they were through the numerous bulky and expensive volumes in which former writers have too frequently deposited their diffuse and learned compositions; yet I expect that very much that is new will be found in many parts of this volume,—as well in the matter, as in the arrangement. moreover sought to accommodate the whole to the capacity of the general reader, by disposing it in an easy and simple form, and wording it in a plain and concise manner; rejecting whatever seemed to me

Particularly to Bishops Mant, Hall, and Tomline; Archdeacons Paley and Daubeny; and the Reverends Mesers, Hooker, Wilks, Wall, and Claggett.
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to be unnecessary, and retaining only what had a direct tendency to illustrate this single controversy.

I am fully sensible that we have a great abundance of Polemical works, and very many of them truly valuable; and I am far from thinking that he who adds to the number, must so much as pretend to excel all that have gone before him; I am certain that I make no such pretence. But what I have chiefly proposed to myself is to compose a work which shall not only in size hold a middle rank between the more voluminous expositions and the mere brief and abstract summaries of this controversy, but also in its contents comprise more particulars relative to this question than were ever before comprehended in one volume. Accordingly I have not permitted a single objection to escape my notice, but have investigated, and attempted to refute, the most trifling and frivolous, as well as the more grievous complaints against the Doctrines and Discipline of our National Church; because it has been my desire to make the grounds of attachment to that Church so manifest. that if it were possible, no doubt or scruple respecting them might remain with any one.

I have seen fit to arrange the work in question and answer for a variety of reasons; first, because as such it will be more intelligible; secondly, because the arguments will be more easily remembered; thirdly, that they not only dwell longer upon the memory, but that in question and answer, the whole becomes more immediately applicable to personal conference; and, lastly, because I am decidedly of opinion, that the generality of readers are more inclined to accept of argumentative reasoning and controversy through the medium of question and answer, than in any other way.

I have now only to intreat the exercise of patience. candour, and impartiality in every reader during his perusal of the following pages, whatever his religious opinions may be. If he be a Dissenter from the Church of England, I trust it may awaken him to enquire into the propriety of those grounds for his Nonconformity, in which he has probably acquiesced without particular examination: I would have him remember that as a Layman, I am neither personally connected with, nor immediately interested in, the success or failure of the unpopular notions which I have herein professed, and for which I have pleaded, by answering objections against them; and that as I was neither born nor educated in the Communion of that Church, my arguments ought to be read with greater candour and attention, and myself, for the same reason, be regarded with the less suspicion. can assure him, that I feel heartily sorry that there should be any occasion for a book of this nature. because, "as far as in me lies," it is my desire to "live peaceably with all men," of every religious denomination.

I would recommend every Churchman, who may honour this volume with a perusal, to "stand fast in the liberty wherewith Christ hath made him free," and having "proved all things, to hold fast that which is good." I would remind him that in the success of this question, the honour of his Church and Religion is immediately concerned, and, therefore, that it is essentially necessary for him to be made acquainted with a subject which so certainly deserves his most serious attention; and I am sure he will not consider his time ill-employed thereon, when he reflects on its importance to his own private satisfaction, and to public security. Finally, I would enforce upon him,

(and indeed upon all of us who are Members of the Church of England,) a careful and diligent observance of the sacred prescriptions of that Church to piety and holiness, that by the purity of our lives we may stop the reproaches, and shame the calumnies of our adversaries; because let our Church be ever so much better than their's, (and I trust we all think so,) if we be not also proportionably better than they and other men, she will rise up in judgment against us at the last.

I shall only add here my earnest prayer to Almighty God, who can make the meanest instrument effectual to his glory, and the good of his Church, that He would be pleased to give a blessing to this volume, that it may be successful in "bringing into the way of truth, all such as have erred, and are deceived."

SYNOPSIS OF OBJECTIONS

AGAINST

THE CHURCH OF ENGLAND.

I conscientiously dissent from the Church of England, and in so doing I am no Schismatic from the Church of Christ; because according to the Scriptural idea of the Nature and authority of Christ's Church, and of the Nature of Communion with, and Schism from it, I may separate from the Church of England, and nevertheless continue a Member of the Church of Christ; moreover in my separation from the Church of England, I am not only no Schismatic from the Church of Christ, but I am also no Schismatic from the Church of England, for in like manner the Church of England separated from the Church of Rome, and thereby justified my separation; for first, the Church of England separated from the Church of Rome under a full persuasion that she ought to have done so, and I separate from the Church of England under a eimilar persuasion that I ought to do so; secondly, the Church of England separated from the Church of Rome for greater purity of Doctrines, Worship, and Ordinances, and for the same reason I separate from the Church of England; and thirdly, with respect to the Authority by which the conditions of Communion are prescribed. as the Church of England denies that the Bishop of Rome has any just authority to make rules for her Communion, or to prescribe laws for her government, so I question the lawfulness of that authority by which the Liturgy is established, and those Rites and Ceremonies against which I object, are required, because I see no right or warrant in Scripture that Bishops should either singly or jointly, either with the civil authority or without it, prescribe to their Congregations in Ecclesiastical affairs, because in a matter concerning his own Salvation I am persuaded that every man ought to be left to the direction of his conscience, the following of which will justify him in any mode of conduct he may adopt; especially in his choice of a Religion, because Christian Liberty gives every man a right to worship God in his own way; in which persuasion I am confirmed by the many appeals made in the Scriptures to the private judgment of each individual Christian, requiring him to "prove all things," to "search the Scriptures" for himself, and to

"try the spirits," without regard to any Church in so important a matter. But even if it were otherwise, I consider I have many

weighty reasons for my dissent from the Church of England.

First, I object to her general constitution as National and Established; which of itself alone would oblige me to dissent from her Communion, even though the Doctrines preached in her be the Doctrines of the Gospel, and her Ministers practised what they preached. For a National Church is an Institution fundamentally unlawful, and abstractedly sinful; it has not only no sanction either in the Old or New Testaments, but we find that it was decidedly opposed to our blessed Saviour's intentions, because he declared that "his Kingdom was not of this World." A National Church is moreover a perfectly unnecessary Institution; for, although it may be pretended that it is expedient for the preservation of morality and religion in a Nation, yet this is confuted by the simple fact of the purity of Doctrine and Morals among Members of Dissenting Communities; indeed to adduce such an argument, is nothing less than to make a National Church usurp what is exclusively the office of the Holy Spirit, and to interfere with the Doctrine of God's Superintending Providence. The case of the Primitive Church of Christ is a conclusive proof that National Church Establishments are unnecessary, as well as the case of England during the Protectorate of Cromwell, and that of the United States of America in the present day. I think it certain that Christianity will propagate itself, or at least that it may be safely committed to the Providence of God, and the voluntary agency of individuals; it being reasonable to suppose that the supply of religious instruction will always accommodate itself to the demand; and, therefore, that if a people value such religious instruction, a National Church Establishment is unnecessary, and if they do not, it can be of little or no use. I am also of opinion that the advantages of Dissenting Communities are not only fully commensurate with those of a National Church, but that there is a decided tendency in a bad National Church to perpetuate error; and that vital personal Religion will always hourish in a country under the Providence of God, without the assistance of a good one, and be much purer both in doctrine and discipline, than if cramped and thwarted by its trammels. In a word, as I believe the Church of England to be but very imperfectly reformed from the corruptions of Popery, so I look upon her Nationality as one of the most glaring of those corruptions, making the Church a political institution, and a mere engine of the State. Nor is this all, the Church of England derogates from, and strikes at. the "Headship of Christ;" for although St. Paul has affirmed Christ to be the "Head of his Body, the Church," yet the Church of England has robbed Christ of that Supremacy, and transferred it to a mortal man, whom she impiously styles "the Supreme Head

of the Church," and whom she allows to nominate to all vacant Bishoprics in her Communion, and to convoke, prorogue, and

dissolve her Spiritual Convocations, &c.

Secondly. I object to the character and authority of vertain officers appointed in the Church of England; for she has three orders of Clergy, viz. Bishops, Priests, and Deacons, besides Metropolitan and Provincial Archbishops, Deans, Archdeacous, Prebendaries, and other Church officers not mentioned in Scripture, unheard of in the Primitive Church for many centuries, and to be found only in her own and the Romish Communion, to which she was indebted for them. Now I consider Diocesan Episcopacy to be an antichristian, iniquitous, and tyrannical usurpation; for I believe the order of Bishop to have been unknown in the Apostolical age, and to have had its rise in the subsequent corruption of Christianity; because it appears to me to be evident either that the Bishop and Presbyter, (or Elder) mentioned in the New Testament. were the same order, or that the latter was a mere Layman. As for the pre-emineuce of the Apostles, nothing, I think, can be learned from that circumstance, because they were extraordinary persons, and therefore their pre-eminence died with them; moreover the only one (St. Paul) who alludes to the office of "Bishop," makes that office merely Parochial and Congregational, and not Diocesan, (as the Church of England pretends) and even then he uses it indiscriminately with that of Presbyter. As for the third order of Ministers in the Church of England, (viz. that of Deacon) it is evident that the Deacons of the Primitive Church were mere Laymen, unordained, appointed by the people, (or congregation.) and confined to the care and relief of the Poor. There is every reason to believe that for many years the Church was governed not Episcopally, but Congregationally, as is evident from St. Jerome and other Ancient Fathers. This Antichristian Form of Church Government by Diocesan Bishops was first introduced into this. as indeed into all other countries, by a Roman Pope; and is manifestly in itself so injurious to piety and religion, that it ought to have been rejected by the Reformers of the Church of England at the Reformation, as it was not only generally on the Centinent by all sincere Protestants, but even in the northern part of this very Island. But even if the contrary could be proved, it is nevertheless evident that the Bishops of the Church of England differ exceedingly from the Apostles and Primitive Bishops, in Dignity, Titles, Revenues, and Retinue; but especially in their admission into the House of Lords, which privilege tends to hinder the exercise of their Ministerial Duties, establishes too great a distinction between them and the inferior Clergy, (thereby nourishing pride in the fermer, discontent in the latter, and disquietness in the whole Church,) and renders the Bishops themselves from gratitude

and expectation of future Preferment, or Translation, dependent upon, and obsequious to the Crown. I moreover object to the system of Private Patronage, adopted in the Church of England, not only because it frequently happens that a Minister is thereby obtruded upon his flock without their consent, and often against their will, but because it gives occasion to the sin of Simony. to Pluralities, and the evils of Nonresidence, all of which are either approved of, or connived at, by the Church of England. this same System of Patronage is to be attributed the Ordination by the English Bishops of immoral and worldly-minded Ministers, who suffer their pleasures to interfere with their spiritual duties. Finally, on this head, I would add that I can find no warrant in the Word of God for supposing with the Church of England, that an Apostolical Succession is essential to the validity of the Ministerial Functions; and, indeed, even if I could be prevailed upon to alter my opinion, I should think it exceedingly improbable that the succession should have continued in the Church of England, or in any other Church amidst the changes of so many nations, and under all the corruptions which have disgraced the christian world; and, particularly, as it affects the Church of England, if (according to her own acknowledgment) the want of an Apostolical Succession invalidate Ordination, her own Clergy are no better ordained than Dissenting Ministers, (whom she refuses to recognise as Ministers of the Gospel,) because it has been clearly shown by many Romanists, that she lost that Succession in her Secession from their Communion.

Thirdly, I dissent from the Church of England, on account of her stated imposition of a Form of Prayer, not only because I can find no warrant in Scripture for the use of a Form of Public Devotion. but because I consider all Forms both unnecessary and pernicious. Moreover, I think that the Liturgy of the Church of England very closely resembles the Popish Mass Book; I also object to the length . of its Services, and to its division into short Collects instead of being one continued Prayer; and I decidedly disapprove of the vain and unnecessary repetition in each Service of the Lord's Prayer, and to its numerous Responses, which are used in no other Protestant Church. I see no reason why the Apocryphal Books should be read publicly in her Churches, nor why the Psalms by a foolish custom should be recited alternately, and every month; and I object to the daily recital of the Nine Canticles, especially because five of them are exceedingly exceptionable; the first, ("Te Deum") because selected verbatim from the Popish Missal, the second, (" Benedicite") because not selected from the Canonical Scriptures, and the remaining three, ("Magnificat," "Nunc Dimittis," and "Benedictus") because I consider them too personal for any congregation to adopt. The English Liturgy also sanctions many unscriptural tenets, which I cannot but condemn; for in her Apostles!

Creed. Christ is spoken of as having "descended into Hell," (i. e. the place of torments, for so the compilers meant;) her Athanasian Creed contains two damnatory clauses, which ought to be expunged; in the Canticle ("Te Deum") it is declared "When Christ had overcome the sharpness of death, he did open the Kingdom of Heaven to all believers," which countenances the error of those who think that the faithful who departed this life before the coming of our Saviour, were not made partakers of joy until that time, but remained in that place which they term "the Lake of the Fathers." In her Prayer for the High Court of Parliament, every reigning Monarch, however immoral he may be, is inconsistently and improperly called a "most religious King." In her Litany she requires her Members to pray against "sudden death," which (to say the least of it) is a very frivolous petition, because the pious ought always to be prepared to die; the same Litany also contains a very unintelligible and nonsensical clause, viz. "By the mystory of thy incarnation, by thy holy nativity and circumcision, &c. Good Lord deliver us;" it also petitions that "God would be pleased to have mercy upon all men," which is impossible, because some are vessels of wrath, to whom God will never extend his mercy. I would also observe that this Litany is full of vain repetitions, which our Saviour expressly censures, saying "Use not vain repetitions, as the Heathens do;" for the words "We beseech thee to hear us, Good Lord," are repeated in it no less than twenty-one times, and "Good Lord, deliver us," eight times, &c. In the Collect for Sexagesima Sunday, there is a petition "against all adversity," which is improper, because there is no promise in Scripture that we shall be ever free from "adversity," and, therefore, it is no prayer of faith, or of the which we can assure ourselves that we shall obtain At the Baptism of Infants, they are all declared to be "regenerate with God's Holy Spirit," and, in the Catechism, they are said to be made at that time, "Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven," which is both farcical and profane. In the administration of the Eucharist are many exceptionable things; for, first the elements of bread and wine are called "the body and blood of Christ," which expression countenances the impious doctrine of the Church of Rome respecting Transubstantiation; secondly, in delivering the elements, the officiating Minister does not say (as did our Saviour to his Apostles) generally once to all "Take, eat, and drink," but to every one in particular, "Eat thou," and "drink thou," which is according to the Popish form; thirdly, in the administration of the elements the Minister declares to every particular Communicant, whether elected or reprobated, that "the Body of Christ was crucified," and "the blood of Christ was shed" for him, or her; &c. This Sacrament is also administered to the Sick, which is unscriptural, and a great enormity; and it is also improperly required to be administered immediately after marriage. In the Marriage Service, the bridegroom is enjoined to make an Idol of his bride, and to declare in the most extravagant strain of all compliments, that "with his body he worships her." In the service for the "Visitation of the Sick," the Minister declares that "by Christ's authority committed to him, he absolves" the sick person " from all his sins, which is both Popish and blasphemous. In the Service for the 29th of January, God is intreated to grant "those things which for our unworthiness we dare not ask," a petition which argues baseness, servility, abjection of mind, and a Popish fear. The Liturgy of the Church of England contains also a Service called "the Churching of Women," which foolishly requires them to make a public thanksgiving for safe deliverance in child-birth; I call it foolish, because if a solemn and express thanksgiving be publicly made in the Church for every benefit, either greater than, or equal to this, which every particular individual receives, there would be no leisure for preaching, for the administration of the Sacraments, nor for any attention to secular business. It also contains a distinct Form, or "Service for the Burial of the Dead," for which there is no occasion; which Service not only testifies "a sure and certain hope of the resurrection to eternal life," of every individual buried, (however immoral his life may have been,) but also expressly and presumptuously declares that God "has taken their souls to himself." which at all events cannot be true of the wicked. In the Service for the 30th of January, commemorative of the death of Charles the First, the twenty-seventh chapter of St. Matthew's Gospel, narrating the crucifixion of our blessed Saviour, is appointed to be read as the Second Lesson, by which an odious and blasphemous comparison is evidently intended to be made between the murder of the former, and the crucifixion of the latter. In the Form of Ordination, appended to the Euglish Liturgy, the word "Priest" is retained, (instead of "Presbyter,") which former term as it necessarily implies a "Sacrificer," and refers exclusively to the Popish Mass, or to the sacrifice of beasts under the Mosiac Law, and by no means to a Minister of the Gospel, must, consequently be offensive to all pious Christians; in the same office, for the Ordination of Priests, the Bishop is required to bid them "Receive the Holy Ghost," but as he cannot give the Holy Ghost, it is folly, not to say blasphemy, to bid any one receive it; and it is equally incon-'sistent and improper in him to say to each ordained Priest, "whose sins thou dost forgive, they are forgiven," for "who can forgive sins but God?"

Fourthly, I dissent from the Church of England, on account of her pretended right of enjoining unscriptural rites and ceremonies; because I consider that the Scriptures do not only contain all things

necessary for salvation, but also all things simply, and in such a manner, that it is not only unnecessary, but also unlawful and sinful, to do any thing according to any other Law. The ceremonies and rites of the Church of England, against which I chiefly object. are the following: First, I object to her observance of Faste and Festivale, because I cannot see how one day can excel another. (the Sabbath day alone excepted, which is a divine and not a human institution,) seeing the light of all the days in the year proceeds from one Sun. Secondly, I object to her solemn and pompous consecration of Cathedrals and Churches, which I consider as nunecessary and frivolous; because the presence of a Christian multitude, and the duties of religion performed amongst them. render the place of assembly sufficiently public, even as the presence of the King and his retinue makes the house of any man a court. Thirdly, I object to her giving the names of Saints and Angels to Churches, because it is a superstitious and pernicious custom. Fourthly, I object to her Rite of Confirmation, not only as Unapostolical and decidedly of Popish origin, but as an idle and unprofitable coremony; indeed even if I could be persuaded that Confirmation was of Apostolical origin, (I mean that the rite alluded to in the Acts of the Apostles. (chap. viii.) was the same as that now practised by the English Prelates under the name of "Confirmation,") yet I cannot see why it should be separated from the Sacrament of Baptism, because it never was in the days of the Apostles: nor can I see any reason why it might not as effectually be administered by every Parish Minister, as by the Bishop; indeed the circumstance of confining it to the Episcopal order (as is the case in the Church of England) is a tacit affirmation that the benefit, grace, and dignity of this Rite are greater than either of the Sacramente. because both of these may be administered by the two inferior orders of Clergy. Fifthly, I object to the placing of the Altar at the East end of the Church, and to the superstitious custom of turning towards it at the recital of the Creed. Sixthly, I object to the custom of bowing the head at the name of Jesus, not only as an unprofitable and unscriptural ceremony, but because such an act of outward adoration elevates the Son above the Father and the Holy Ghost. Seventhly, I object to the use of the Surplice and other Sacerdotal vestments, by the Clergy, and the assigning a different habit to the Episcopal order, because I consider the use of them as dangerous and unlawful. Eighthly, I object to that part of the Rubric of the Church of England which requires her Members to stand at the reading of the Gospel, and to sit at the reading of the Epistle, which appears to be (to say the least of it) a very foolish distinction. Ninthly, I consider the Church of England to have been guilty of a dangerous oversight in retaining the sign of the Cross at Baptism, on the forehead of the Baptized Infant, because it is a superstitious relic of Popery. Tenthly, I object to the institution of Godfathers and Godmothers, (or Sponsors,) at the Baptism of an Infant, not merely because I consider it an unscriptaral rite, but because I think it impossible for any one (and especially an infant) to answer for himself by proxy; but what I chiefly object to in this institution is the exclusion of the Parents from the office of Sponsor, because they are thereby necessarily excused from taking upon them the religious instruction of their Eleventhly, I object to the Rubric which enjoins all Communicants to kneel at the receiving of the Sacrament of the Lord's Supper; not merely because our Saviour and his Apostles did not kneel on that occasion, but because such a posture countenances the Popish notion of the real presence in, or transubstantiation of the elements of Bread and Wine. Finally, I object to the use of Bells in Churches, and to the Ring in Marriage, as foolish and superstitious. In all these particulars I perceive too favourable an inclination in the Church of England to the Church of Rome, nor can I conscientiously conform to her Communion, until she has perfected her Reformation from the Errors of that Church, by the removal of these obnoxious ceremonies.

Fifthly, I dissent from the Church of England, because I believe

that she inculcates Doctrines which are not Scriptural.

For I. As a Unitarian, I cannot subscribe to the doctrine of the Trinity in Unity, because I believe that there is but one person in the Godhead, viz. the Father; I am firmly persuaded that the Scriptures represent Jesus Christ as a mere man, and as having had no existence previously to his birth by the Virgin Mary, and therefore I cannot consider Him a proper object for Divine Worship; I also can find no authority in Scripture for the Deity and Personality of the Holy Spirit. I moreover contend, (in contradiction to the Church of England,) that the nature of Adam was not corrupted by the Fall, and, therefore, that there is no degree of moral incapacity in the present race of men. I can see no warrant in the Scriptures for supposing that the Holy Spirit exercises any influence upon the human mind. I cannot admit that any atonement has been made for the sins of men in the death of Christ. I believe that the Soul of men does not take its flight for happiness, or misery, (as the Church of England supposes) immediately after it has left the body, but that it sleeps until the day of Judgment. Finally, I am persuaded that the torments of Hell are not eternal. In all these notions I am opposed to the Church of England, because she is opposed to the Scriptures and to Human Reason.

II. As a Member of the Society of FRIENDS, (improperly, although generally denominated QUAKERS,) I differ from the Church of England in several respects, in each of which I am convinced she has differed from Christ, and His Apostles. For, first, I think it incumbent upon

all Christians to submit themselves to the Holy Spirit, for whose influence they ought to wait in profound silence; I am of this opinion because I believe that divine inspiration still exists in Man, which when called forth, will communicate a divine glow of warmth and light, which being received by any one, he will hear a celestial voice in the recesses of his soul, because the effects of the divine influence of the Holy Spirit are immediately perceptible by an internal and instinctive consciousness. On this account I believe Scripture to be only of secondary inspiration, because consisting only of words and letters, which are unable to illumine the mind. Secondly, I dissent from the Church of England on account of her two Sacraments, viz. Baptism and the Lord's Supper. For I consider the Baptism alluded to in the New Testament to signify only the gift of the Holy Ghost upon a person, or a mystical purification of the Soul, as is evident from the words of St. John the Baptist," "I indeed baptize you with water, but Christ shall baptize you with the Holy Ghost," and I look upon the Lord's Supper to signify merely the epiritual nourishment of the inward man. Both institutions without doubt are mere Judaical ceremonies, and ought to be abolished from the Christian Church. Thirdly, I object to a distinct order of Clergy. Fourthly. I see no reason why women may not be permitted to preach in the Church as well as men. Fifthly, I consider it unlawful to take an oath; which scruple I found upon our Saviour's prohibition. "I say unto you, swear not at all." Sixthly, I regard it as exceedingly sinful in a Christian to bear arms, because the Scriptures describe wars as crimes or judgments. And, Seventhly, I object to the payment of Tithes.

III. As an Antipodobaptist, I consider it my duty to dissent from the Church of England, because that Church authorises the Baptism of Infants, which I am persuaded is expressly contrary to Scripture. Indeed I cannot but think it absurd and ridiculous for an Infant to be entered into covenant with God, because it has no knowledge nor sense; I admit that in the Jewish Church they received Circumcision in their Infancy, yet it is evident that it was not to Infants a "seal of the righteousness of faith," as it was to Abraham, because they were not capable of having any faith at the time of their circumcision, as Abraham had; and moreover also because this covenant was not the same as ours. being only a carnal covenant to give them the land of Canaan, and containing no spiritual privilege or engagement in it. But even admitting (which I am neither bound, nor prepared to admit.) that there is no reason but Christ might have ordered Baptism to Infants proportionably to the use of Circumcision, yet as I cannot find that he has done so. I think myself required to believe that it was not his intention that Infants should be entered (at least by any visible token) now, (although they were formerly;) because neither he,

nor his Apostles have expressed any such thing, (as it was plainly expressed before) nor have they given us any example of it in the New Testament; for from the ascension of our Saviour to the first imprisonment of St. Paul at Rome, thirty years had elapsed, which comprise the history of "the Acts of the Apostles," yet in that Book (not withstanding that the Christians must have had many thousand children born to them in that space of time,) yet none of them are registered in the Acts to have been baptized in infancy; I must therefore conclude that they were not baptized in infancy. our Saviour in giving his Apostles commission to baptize all vations, required them to "teach" them first, but Infants cannot be supposed to be taught, because not old enough to learn; and therefore in reference to this Sacrament, he says elsewhere, "except a man be born of water," which implies an adult, and not a child. Since, therefore, Baptism was a new ordinance instituted by Christ, his saying nothing of Infants is a sign he meant not to include them. Indeed Infant Baptism was condemned by the Fathers of the Church, especially by Tertullian, a century after the Apostles, and not generally practised until decreed by Pope Innocent, in the year 302. We read also of a great many particular Christians who allowed their children to grow up unbaptized, as the Emperor Constantine, Austin, &c. that had Christian Parents, and yet were baptized when adults. The Baptism of Infants is only recommended by the Church of England upon the shocking notion that all unbaptized children go to a place of eternal torment; and all the arguments brought to favourit, are upon her own confession, but consequential only, whereas I certainly think that in a Sacrament of positive institution, we are to expect direct orders, and to keep close to the letter. Even the Church of England herself has virtually given up the cause to the Antipædobaptist, because in her Catechism, (speaking of Baptism in general) she owns that faith and repentance are required of persons to be baptized; for what she says afterwards of Infants baptised on a promise of these, comes too late, when what she says before is established in the general. It therefore appears to me that Infant Baptism is not warranted by Scripture. For the tenor of Baptism in Scripture generally runs thus: "Repent and be baptized;" "He that believeth and is baptized;" "Baptized, confessing their sins;" "If thou believest with all thine heart, thou mayest be baptized;" with all which repentance, belief, and confession of sins, Infants have nothing to do. Finally, I object to the mode of administering Baptism, as practised by the Church of England, for instead of dipping the persons to be baptized, she simply sprinkles them, which is not only contrary to the original intention of our Saviour, and the practice of his Apostles, but is at direct variance with the signification of the word "Baptize," which is peculiarly and exclusively to "dip," as expressive of the washing away of the pollution of sin.

Or, IV. As a WESLEYAN, I dissent from the Church of England, First, because that Church does not sanction the doctrine of "the Witness of the Spirit," by which I mean an inward impression on the soul, whereby the Spirit of God directly witnesses to a Man's Spirit that he is the Child of God, which witness I consider to be conversion. Secondly, because the Articles of the Church of England do not recognise the doctrine of "Christian perfection," or that complete holiness and sanctification are attainable on earth. Lastly, I dissent from the Church of England because she denies Conversion to be an instantaneous operation: for the cases of the dying thief upon the Cross, of St. Paul, of the Jailor at Philippi, and of many others recorded in Holy Writ, prove that this Conversion is completed always suddenly, very frequently in a moment, and with the rapidity of lightning. And

V. As a CALVINIST, I dissent from the Church of England because her Clergy do not preach the Gospel; by which I mean the Doctrines of absolute Predestination. (or Election.) of Justification by Faith only, of the Total Depravity of Human Nature, of Irresistible Grace, and Final Perseverance: all of which doctrines are clearly

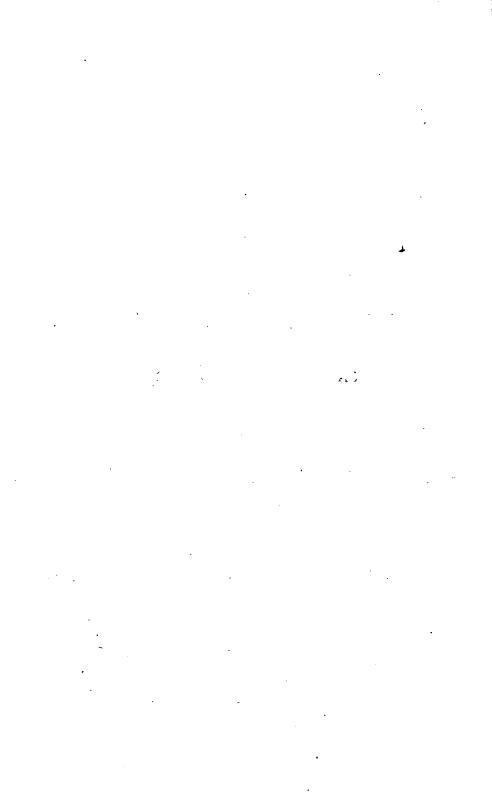
and expressly contained in the Word of God.

To conclude, if all these objections can be satisfactorily refuted, I candidly promise, instead of vindicating my present objections, to recant all that I have alleged against the Church of England, and return to her Communion; for I trust that through the Grace of God, I should not for the sake of any worldly interest, how great or promising soever, either resist the evidence of any clear argument tending to my conviction, or act in contradiction to a convinced conscience and judgment, in a matter of this high importance.

*Although I have not consciously permitted a single objection against the Church of England to escape my notice, I nevertheless consider it my duty to recommend to the impartial Reader a perusal of the following Publications, written in defence of Nonconformity, many of which deserve his most serious attention:

Alsop's Melius Inquirendum, or Sober Inquiry
Answer to the Inquiry, 'Why are you a
Dissenter?'
Bourne's Vindication of Dissenters
Brook's Dissent fully justified
Brooke, Lord, on Episcopary
Calamy's Defence of Moderate Nonconformity
Calderwood's Altare Damascenum
Conder's Protestant Nonconformity
Frend's Letter to Judge Blackstone
Gill's Eleven Ressens for Dissent

Graham, on Establishments
Henry, (Matthew) on Schiam
Johnson's, (Thomas) Reasons, and further
Reasons for Dissent from the Church of
England
Newman's Principles of Nonconformity
sanctioned by the New Testament
Pierce's Vindication of Dissenters
Polhil, (Edward) on Schism
Protestant Dissenter's Catechism
Robinson's Plan of Lectures on Nonconformity
Towgood's Letters on Dissent
Winter's Pastoral Letters of Nessenformity



REPLY TO, AND REFUTATION OF,

THE PRECEDING

CAVILS AND OBJECTIONS

AGAINST

THE CHURCH OF ENGLAND.

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INTRODUCTORY CHAPTER—SCHISM.

OBJ.—"I conscientiously dissent from the Church of England, and in so doing I am no Schismatic from the Church of Christ; because according to the Scriptural idea of the Nature and Authority of Christ's Church, and of the Nature of Communion with, and Schism from it, I may separate from the Church of England, and nevertheless continue a Member of the Church of Christ."

Q. I.—What is the Scriptural idea of the Nature of Christ's Church?

The Church of Christ is a perpetually visible Society, instituted by Him for the regular administration of the affairs of His Kingdom, whose Members are united together for their order and Government according to the Rules of the Christian Religion, and called in the figurative language of Scripture, the "Body of Christ." That this -definition of the Christian Church is perfectly Scriptural may be ascertained by examining its three principal characteristics, viz. Visibility. Unity. and Perpetuity. Now, first, it cannot be doubted that the Church is a Visible Society, because it is a Society, and every Society is necessarily more or less visible. Moreover, we cannot suppose that Christ would institute an outward and Visible Religion, unless he intended also to institute an outward and Visible Church: and if we recollect that the Church is united to him by a Visible Covenant, Visible Sacraments, and a Visible Profession, we must believe it to be visible also. The parts and profession of the Church of Christ are visible; our entrance into it is in a visible manner by the Sacrament of Baptism, (for we are not admitted into it before we have received that Sacrament;) and our Commanion with it is in different outward and visible acts, which the representation of it by a body or building, certainly proves. Indeed it the Christian Church be not a Visible Communion, subject to certain Ordinances, professing certain Doctrines, and under a certain Government and Discipline, why should its Founder have said "Tell it to the Church?" If there had been no Visible Church. His injunction would have been useless. If it be not a Vieible Communion, why did He liken it to a "city on a hill which cannot be hid,"* set up as "the Light of the World," + an " Ensign to the Nations," unto which all nations should flee, or it would wituess against them, and wherein its Members "should take sanctuary and find a refuge?" It is therefore evident that the Scriptural idea of the Church of Christ comprehends Visibility as one of its qualities. Nor is the Church less a United than a Visible Society, because Unity is essential to its very existence, which unity consists in that uniformity which all its Members profess in Belief and Practice, who are compacted together by the bands and ligaments of one common Christianity. When I say that Unity is essential to the Church of Christ, I by no means wish to be understood as supposing it incapable of division, or separation, but as merely asserting that Communion with it must be uninterruptedly maintained, and separation from it as constantly avoided; because I am perfectly satisfied that as God has instituted an outward Church as well as an outward Religion, so Communion with the former must be as obligatory as a Belief in the latter. Surely if Christ be the Vine, it is incumbent upon us to continue the branches, seeing that "as the branch cannot bear fruit of itself, except it abide in the Vine," no more can we, except we abide in Him, even as "by one Spirit we are all Baptized into one body." Thus we find upon reference to St. Paul's First Epistle to the Corinthians, that that Apostle argues from the connection which subsists between the Members of the Natural Body, the necessity of a similar connection subsisting between the Members of the Spiritual Body, for "as the Body is one, and hath many Members, and all the Members of that one Rody, being many, are one Body; so also are Christ," and his Church. I From which he very naturally infers that no Schism, no Division, or Separation, should take place in one body more than in the other, but that we all ought to "endeavour to keep the Unity of the Spirit in the bond of peace." because "there is but one Body and one Spirit, and but one Lord, one Faith, and one Baptism."** But, thirdly, not only is the Church a Visible and United Society, but it is also a Perpetual Society; I mean it will be always a Visible and United Society, as is evident from those numerous Texts of Scripture which speak of the Church as a Society that not only exists, but as a Society that

Matth. v. 14. + John viii. 12. || Isa. v. 26. § John xv. 4. ‡ 1 Cor. xii. 12.
 ¶ 1 Cor. xii. 12. ** Ephes. iv. 3, 4, 5.

will continue to exist until the consummation of the World, and with which Christian Communion will be perpetuated to the end of time. And now that we have seen what is the Scriptural idea of the Nature of the Church of Christ, (which I could easily prove to have been also the old and established notion received and adopted in the very earliest ages of Christianity by the Successors of the Apostles,) we will turn to the definition given of the same Society hy our Dissenting Brethren, who conceive it to be "a voluntary Society of Christians meeting together to attend Gospel Ordinances in the same place."* Now here is no certain and necessary idea of Visibility, Unity, or Perpetuity; of Visibility, because from the circumstance of its being, according to their own definition, a Voluntary Society, there cannot exist that Form of exterior consistence which is essential to the idea of Visibility; of Unity, because it is equally applicable to all assemblies of Christians. and is consequently comprehensive of all the different Sects into which the Christian Church has been divided; of Perpetuity. because every "Voluntary Society" is capable of dissolution. But it has been proved that Visibility, Unity, and Perpetuity are essential characteristics of the Christian Church, and consequently the definition given by our Dissenting Brethren must be defective. It remains therefore to be shown what and wherefore they object against the definition which I have reason to believe is warranted by Scripture, viz. that "the Church of Christ is a Visible, United, and Perpetual Society." Now from all that I can learn, their objections against the Visibility of the Christian Church are founded upon the apparent impossibility of wicked men being Members of Christ's Visible and Mystical Body. But if I may be permitted, I would express a fear lest they may have committed an oversight in this respect, by not having sufficiently discriminated between the Visible and Invisible Body of Christ. Thus they have been induced to suppose that at the time of the impending flood, the Family of Noah contained all who at that period were Members of the Visible Church. But I think that upon examination this will be found to be a mistake; for the Visible Body or Church of Christ comprehends not only the true Members, but the profane sinner also; because the Visible Church is the great House of God, in which the Righteous and the Wicked, the Sheep and the Goats, the Corn and the Chaff, are mingled together. It was upon this principle that our Saviour compared his Church to "a net cast into the sea, and gathered of every kind." t it was upon this principle he compared it to "a wedding that was filled with guests both good and bad," and to "a field sowed with good seed and tares," § in which the latter, manifestly known and seen by all men, grow intermingled with good corn, and will continue to do so unto the end of the World; thereby implying that His Visible Church established upon Earth, consisted of

[•] Vide "The Protestant Dissenter's Catechism." (Part II. Sect. 1. Quest. 9.). † Matt, xiil. 47. † Matth. xii. 10. † Matt. xiii. 25.

Members both good and bad, like "wheat and tares," and "gathered of every land." Thus, those who worshipped the calf, in the wilderness, who adored the brazen scrpent, who worshipped Baal, and the Gods of other nations, notwithstanding the manifestations of the wrath of God upon those several occasions, were nevertheless Members of his Visible Church, because they retained the Law of God. and the Holy Scal of his Covenant, even in the depth of their Disobedience and Rebellion. But I am aware that here an insurmountable difficulty presents itself to our Dissenting Brethren, and that we may be asked how can the Wicked partake of a Musticul Union with Christ? Now I would reply that the Body of Christ is called His Mystical Body, not on account of any Mystical Union with Him, but from Mystical reasons which St. Paul, his Apostle. explains in his Epistle to the Ephesians, * wherein he compares this Mystical Union between Christ and His Church to that of a husband and wife: for as the wife is called the wife, the very flesh of the husband, so is the Church of Christ called; and the reason why the wife is so called, is because she was formed out of the side of the man, and the reason why the Church of Christ is so called is because she was formed out of the pierced side of Christ, for "out of it came water," representing Baptism, "and blood," representing the Lord's Supper. Now if these mystical reasons, for which the Church is called the Body of Christ, include wicked professors, and concealed hypocrites, as well as truly good men, it is evident, that wicked men may be said to be the Members of the Mystical Body of Christ, without such a Mystical Union with Him. For that wicked men are Members of Christ's Mystical Body, I think very certain; hecause they may be united by Covenant to Christ, and those who are thus united must necessarily be Members of His Mystical Budy, because Christ has but one Body, which is His Church and Mystical Spouse. Our Dissenting Brethren should recollect that Men may be in Covenant with Christ, and not perform the Conditions of that Covenant, nor obtain the rewards of it. May not wicked men live in Visible Communion with the Church? May they not be Baptized in the name of Christ? May they not feast at His Table? Certainly: they are, therefore, in Visible Covenant with Him; because if the Sacraments do not prove that we are in Covenant with Christ, no man'can tell whether he be in Covenant Now all that are in Covenant with Christ are his Body, and innless we can find two Covenants, and two bodies for Christ, we must admit that Good and Bad Men in this World are in the same Covenant, and Members of the same Covenant, and Members of the same Body. Our Saviour tells us, that there are some Branches in Him that bear no fruit, but they are in Him for all that, although hereafter they shall be taken away, and separated from him; + and St. Paul dissuades the Corinthians from Fornication by this Argument, that

they are Members of the Body of Christ: "Know ye not," says he, "that your Members are the Members of Christ; Shall I then take the Members of Christ, and make them the Members of an Harlot? God forbid;"* which supposes that such a thing may be done, that the Members of Christ may be made Members of a Harlot, and that supposes that very wicked men may be Members of the Body of Christ. It is therefore evident that every definition of the Christian Church, which, (upon this, or any other principle,) excludes Visibility as one of its essential characteristics, cannot be considered a Scriptural one. But, secondly, as I have observed, the notion entertained by our Dissenting Brethren of the Church of Christ does not include Unity, because "a Voluntary Society" may mean any, and every Society of Christians, and is therefore comprehensive of all the different Sects into which the Christian Church has been But this idea is evidently subversive of one great end which Christ had in view in the establishment of His Church, viz. that "the Unity of the Spirit, and the Bond of Peace," might be preserved among its Members. For upon the supposition that every Society of professing Christians is the Church of Christ. (which the definition of "a Voluntary Society" evidently implies,) the Church must in that case consist of as many separate Societies under different forms, as there are fanciful men to make them, and cousequently is no longer in that collected state in which it is possible to live in Communion with it; for before the Members of the Church can live in Communion with each other, the Church as a Society must be at Unity in itself; but according to the definition of "a Voluntary Society," the Church may be any thing and every thing that men please to make it; and if so, there can be no such sin as Schiam in the World, because the sin of Schiam pre-supposes the Establishment of one certain Society by Divine Authority, with which all Christians are obliged to communicate; indeed separation from it in such a case becomes impracticable, because a Society must have acquired some regular and collected form, before a separation from it can take place. It is, therefore, certain that the Church of Christ cannot be "a Society," (i. e. any, or every Society,) "of Christians meeting together to attend Gospel Ordinances in the same place;" and still less can it be " a Voluntary Society," excepting so far as it is left to the choice of every man, whother he wal be for ever happy or miserable, because it is a Society, of which all men are obliged to be Members, as they value their eternal happiness. The exclusion, thirdly, of perpetuity from the Dissenting definition of the Church of Christ is another proof of its defectiveness. The Scriptures invariably represent the Church of Christ as a Society, which will always be visible, and therefore it cannot be, (as our Dissenting Brethren suppose,) a mere Assembly of men, for Assemblies are rather things that belong to a Church.

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assembled for the performance of public actions, but when those actions are ended, the Assembly dissolves itself, and is no longer in being; but the Church which was assembled continues no less afterwards than before. We may, therefore, conclude that the Church of Christ is correctly defined as "a Perpetually Visible Society. whose Members are United together for their Order and Government according to the Rules of the Christian Religion." It will now be necessary to carry this definition farther. Catholic Church of Christ thus defined implies all true Christian Churches united together by the bands of Union, and such nets of Communion as distinct Churches are capable of, and obliged to \$ consequently it commended the whole number of Christians in all places admitted into the Christian Church by lawful Baptism, and gathered into particular Churches under their respective Church Hovernors, united to one another and to Christ their Head by one common Christianity, publicly professed in assembling together and worshipping God, and in the frequent participation of the Eucharist. instituted by Christ as a federal rite of His Chutch, aptly representing not only the close connection between Him and His Church. but also the mutual fellowship of one Christian with another. * These particular Churches make up the Catholic Church of Christ as homogenous parts which have all the same nature; and like the main body of the Sea, which being one, yet within different precincts has different names, as the Red Sea, the Black Sea, the Mediterranean Sea, &c., so the Catholic Church is in like manner divided into a number of distinct particular Churches, each of which is termed: Church within itself, being a separate branch of the Catholie, or Universal Visible Church upon Earth, as the Churches of Magland and Ireland, the Episcopal Churches of Scotland and America, the Churches of Denmark, Sweden, and Rome, and the Greek Church in Russia, and in the East. To apply the foregoing remarks to the wase of the Church of England, by which I mean that Society of Christians, who in England are united together under the same profession of Faith, the same Laws of Ecclesiastical Government, and Rules of Divine Worship. Now I readily admit that such a Church differs very greatly from that of "a Voluntary Society." but as I have shown that the Church of Christ is not "a Voluntary Society," so likewise it will be necessary to show that the foregoing definition of the National Church of England is not at whriance with the Scriptural notion of the Church of Christ. I have already proved the Church to be "a Society of Men united together for their Order and Government according to the Rules of the Christian Religion." Now since the lowest kind of that Society, viz. Congregations for Worship, are called Churches; since the largest Society of all Christians is accounted a true Catholic Church; and both from their union and consent in some common thing; why may

not a National Society agreeing together in the same Faith, and under the same Government and Discipline, be as truly and properly a Church as any particular Congregation? For the measure of extent does not alter the nature of the thing; the Kingdom of France being as truly a Kingdom as the small Kingdom of Sardinia; and as several families make one Kingdom, so several lessor Churches make one National Church. We may, therefore, infer that the National Church of England perfectly corresponds with the Scriptural idea of the Nature of a Christian Church.

. Q. 2.—With what authority has the Christian Church been invested by its Divine Founder?

Unity being an essential characteristic of the Church of Christ. (as has been already shown in the preceding answer,) we must necessarily suppose that our blessed Saviour, in the foundation of His Holy Institution, made all needful provision to preserve it, by securing to His Church sufficient authority for that purpose, in order to central Schismatics, and enforce their Communion with it. he could do no otherwise than by investing it with all the powers which the nature of such a Society instituted by Himself, to continue to the end of the world, required. For this purpose we find that He ordered all final appeals to be made to it, saying. "Tell it to the Church;" and chose Twelve Public Rulers, called Apostles, as Judges of Ecclesiustical matters, whom He invested with the very same authority that He-Himself had received from His Father, saying. "AS my Father sent me, EVEN SO send I von." * We find that these Twelve Apostles exercised this Authority thus conferred upon them. That at Covinth, St. Paul. in his absence, excommunicated, absolved, and enacted laws: that he directed the Laity to "Ohey" the Prelates "that had rule wher them, and to submit themselves, since they watched for their souls, as they that must give arcount:" that he semmended the Romans for their "Obedience" to Church authority, and declared that on that account "he was glad in their behalf:" that he commanded the Coristhians to obey him,—"Be yo followers of me," savs her /"even as I am of Christ," and praised them because they I' remembered him," and his authority "in all things, and kept his medicantenesserem as the delivered them to them," "," asking no question for;" (of on "pinetence of.) "Conscience sake," but merely because he "eo erdained" (or commanded) "in all Churches" under his Eniscopal Jurisdiction, We find that St. John, another Apostle,I greensured vene 1 Diotrophes, because in the true spirit of Korah, f'loving to have the pre-eminence," he had created a division among the brethmen, by resisting the superior authority of his Bishops which chamoters St. Paul had previously condemned in these words, # If any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed." We find

John xx. 21. + 1 Cor. xiv. 29, 36, 37. || Heb. xiji. 7. || 1 Cor. xi. 1, 2. |

John iii. 2. || 1 Thess, iv. 44. || D 2

that the Apostles being regarded as the chief "Stewards" of Christ's Household, and entrusted with the care and government of it, very early drew up, and agreed upon a short summary of Faith, for the use of the Church of Christ, which each of them sent to he carefully preserved and maintained by the several Churches of his own plantation, which summary is called in Scriptune, "the Form of sound Words," "the Proportion of Faith," and the Depositum, " or "thing committed to the trust" of Limothy. Moreover if we , inquire into the practice of the Apostles, we shall find that besides the standing Rules of the Gospel, they established many Regulations, as the several occasions of the Churches under their care, required. . . We shall find that in many of St. Paul's Equatles, (especially in those to the Corinthiaus,) he prescribes particular, Rules, for the decency of Divine Worship, the avoiding, of scandal and other things which were not determined by Christ and he speaks of customs which he himself and other Apostles established and the Churches observed. We shall find, that when a dispute arose a. few years after the Ascension of our Saviour, concerning the neces- r sity of circumcising the Gentile converts, the Apostles and Elders in met at Jerusalem, and made a decree upon the subject, which they communicated to the Churches then established in different parts of ... Asia, and required their obedience to it: which cannot be denied to be an instance of authority exercised by the Church, under the , direction of the Apostles, in a controversy of Exity. . We shall find . . that St. Paul enjoined Timothy, Bishop of Ephesus, "to charge". his Clergy "to teach no other doctrine" than, what the Gospel sanctioned, and that he requested Titus, Bishop of Crete, tq. " reject after the first and second admenition, a man that was an Heretic;"I from which it is evident, that Timothy and Titus had, _ authority given them to regulate the Faith of all the Churches in the Diocese over which they were appointed to preside, which in ... the one instance comprehended a vast portion of Asia, and in the other the hundred cities of Crete; and that Titus was expressly directed to exclude from Communion with the Church of Christ any person who persevered in the maintenance of Heretical opinions; and, therefore, there must have been, even at that early period, some fixed test, by which the faith of professed Christians was to be judged", and the consequence of not conforming to that test was by Apostolical Authority, excommunication. From what, has been ;already urged upon this subject, it is certain that the Church of Christ has been vested with an authority not only to decree Rites and Ceremonies, (which it is my intention to prove more clearly in my Fifth Chapter,) but also to interfere in Contravensies of Fuith. But there is another Authority entrusted to the Governors and Ministers of the Christian Church ; I mean a power of Jurisdiction. or a Right to execute and enforce the Laws which it has made; that

^{* 2} Tim. 4. 18. + Rom. xii 6. || 1 Tim. vi. 20. || 1 Cor. xi. 16. || \$ 1 Tin. i. 2. || Y Tit. iii. 10.

is. the power of judging and censuring offenders, and of excluding them from Church Communion. This will be evident, if we consider the Church, I. As a Society, for this authority is exercised by all Societies whatever; 11. As a Society, the privileges of which are conditional; and III. As it has received this power from our Lord's Institution, for he said to Peter, " I will give unto thee," (that is to Peter, and with him to the rest of the Apostles,) "the Keys of the the Kingdom of Heaven, and whatsoever thou shalt bind on the Earth shall be bound in Heaven, and whatsoever thou shalt loose, on Earth shalf be loosed in Heaven;" the meaning of which promise is manifestly this, that the Apostles and their Successors in the Enisconal Office should be chief Governors of the Church under Christ, and as such should have authority to admit and exclude, to condemn or absolve, whom they judged convenient, which is certain from another massage, in which our Lord having previously cantioned bis Disciples that they should not offend others, proceeds to justicet them how to behave themselves when others should offend them. That, first, they should privately "admonish" the offender; if this did not bring him to repentance, they should then reprove him " before two or three witnesses;" but if this also proved unsuccessful! their last remedy should be to " tell it to the Church ;" and if the offender still neglected to hear, (as their authority was wholly spiritual at that time, and they could not inflict any civil publishment on him,) our Lord directs them to account the obstitute offender as "an heathen or a publican," they should look on him no longer as a Member of the Church, but place him among infidels, and other profligate men, whose conversaffor 'they we'c heccustomed to shun. That this authority was exercised by the Apostles and their Successors the Bishops of the Primitive Church, is clear from the case of Augnias and Sapphira, when it pleased God to attest the Episcopal Authority of "retaining" sins;" by enabling St, Peter to strike both the offenders with instant death : " and from the case of the incestuous Corinthian, whom St. Paul having "delivered to Satan," excluded from the Church of Christ, for the crime of incest, and afterwards received again to Confidential in the repentance. And this power was not confined to the Apostles; but was to be continued to their Successors; we have already seen that it was committed to Timothy and Titus, whom St. Paul Trad consecrated Bishops of Ephesus and Crete; to the forther of whom he writes thus : "Against an Elder, (or Presbyter,) receive not all accusation, but before two or three witnesses;" S and if He Had power to "receive accusations," and "hear witnesses," he must have had authority to pass some censure upon them, if they were found guilty. A similar power or authority was vested in the Augels, Vir Bishops of the Seven Churches mentioned in the Royclations: for the Bishop of Pergainos was severely reproved for

[#] Matth. xvii. 105 ' Acts v. 12 | | 1 Cor. v. l. | 1 Tim. v. 19.

having the Nicolaitans in his Communion; and the Bishop of Thyatira, for "suffering that woman Jezebel;" which manifestly implies, that they had authority to exclude them from the Church. because otherwise they could not have been blumed for permitting them to remain in it. Now as it appears that the Church is a complete Society, wherein some govern and others are governed, the private Members of this Society are required to obey their Governors: and this is evident from what has been already said, wherein it is proved that our Saviour and his Apostles required all Christians to yield obedience and submission to their Spiritual Rulers; for as is their authority, such is to be our submission: so far as they have a right to command, so far are we bound to obey. So that the obedience which we owe to our Spiritual Governors, consists in observing all their injunctions that are contained within the bounds of their commission; in submitting to that discipline which they shall inflict; and in obeying all such Regulations as they shall think conducive towards the "edifying of the Body of Christ," This is our duty; for things which are indifferent in their nature, when comananded by lawful authority, are no longer indifferent to us, but become necessary in their use; and in disobeying them that have "the Rule over "us, we disobey God, who has commanded us to be "subject for conscience sake;" and therefore we must be so, from a sense of that right which they have to command, intrusted to them by God our Saviour, and of that great penalty to which we are liable by our contempt; " for he that despiseth them, despiseth Let no one suppose, however, that this Him that seut them." Authority was confined to the age of the Apostles; for St. Ignatius, who had been ordained by them, and the whole of whose Christian instruction must have been received from them, insists very free quently upon deference and submission to Church authority, which every one who resists he declares to be " defiled in his constitute." Irenæus, Tertullian, Gregory Nanzianzen, and Origen, enforce the same submission to Church Authority in matters of external Forms, and Doctrinal Controversies; and many of the ancient Pathers consider Church Authority so sacred, that they scruple not to affirm that he who opposes it resists the Holy Ghost. We find it was the constant practice, in every succeeding age, of the Church to enact Laws for the maintenance of its outward peace and order, for which purpose it had received Christ's Authority, which descended from Him and the Apostles, from Bishop to Bishop, as an estate descends from Father to Son, or as the Laws of any Company, or Society, descend to successors. I do not mean that the Church ever had authority to change any of the Divine Laws, or to impose any article of Paith, or Rule of Moral Duty, or to prescribe any condition of Salvation, which is neither expressly contained in the Scriptures, nor can certainly be inferred from them; but that upon the breaking out

^{*} Rev. ii. 15, 16. † Rev. ii. 20, ∦ Luke x. 1β. § " Μεμιανται τῆ συνειδησει." Ign. Epist. to the Tynliesiana,

of any difference or controversy upon religious subjects, it had a right to interpose its anthority for the closing, and settling of the same; because if not, it would be very deficient in its Constitution as wanting power to secure its Unity, and consequently both its being and well-being. Now the Constitution of the Christian Church is the same in the present day as in the Apostles' times, and in the Primitive ages of Christianity, or when was it altered? If, therefore, our blessed Saviour, His Apostles, and their immediate Successors, spoke so decidedly upon Church Authority with a view of gnarding its Members against resistance to it, would they not also have condemned any resistance to Church Authority in the days In which we live? Did they not consider such disobedience, as then practised, as the greatest of all crimes, because it directly counteracted the Divine plan in the Establishment of the Church? not the preservation of respect for the Governors of the Church constitute an object of such importance in their eyes, as to subject the least apposition to them to their severest censure? And, would they have employed language less strong in condemnation of any opposition to Church Anthority in the present day? Especially if we bear in mind that in all ages the law of Private Reason ought to give place to the law of Public Judgment because the public power of all Societies is above every soul contained in the same Societies, and the principal use of that power is to give Laws to all who are under it, which laws in such cases it is incumbent upon every one to obey, unless a reason be shown which satisfactorily proves that the Law of God enjoins the contrary; because, except our own private. and but probable revelations, be overruled by the Law of Public determination, we remove all possibility of social life in the World. This is apparent in nothing, more than in deciding upon the legality or illegality of a Practice, or upon the sense of any controverted passage in Holy Writ; because to allow such decision to depend apon any individual opinion concerning it, is to set up a standard of judgment which is perpetually varying, and on that account liable to deceive. It is therefore certain that the only means of preserving peace and union, and of promoting that love and charity which ough! to subsist amongst Christians, is the observance of a conformity to the Orders and opinion of the Church, any opposition to which would instautly destroy uniformity of Doctrine and Worship, and quickly dissolve the Church itself; because, from the anture of human society, every non-compliance with Church Authority, however slight, must pecessarily weaken that authority, and tend to introduce disorder and confusion. Even our Dissenting Brethren find themselves compelled to submit to this Authority in a greater extent than, perhaps, they would be willing to acknowledge. For upon the Authority of the Church they receive the Canonical Books of Scripture, and it is apon the same Authority principally that they receive the Song of and the second

Solumon as Canonical, and reject other Books as Apocryphal, which they would, perhaps, with as much readiness otherwise receive; it is upon that Authority they reverence the Word of God, even before by their own perusal of it, they perceive the Spirit of God in it; and when by that perusal they have found all things conformable to so excellent a Spirit, they are only then confirmed in the belief and reverence they before had of it. Indeed obedience to Church Authority* is so distinctly recognized as a doctrine of Christianity, that I am not prepared to say whether it be not a doctrine of essential consequence, like a fundamental article of Faith; the only difference being, that one is an article of Faith, and the other of Practice, but both essential, as being grounded upon the same Divine Authority. To apply the foregoing observations (as in the preceding answer) to our own case, as Members of that particular branch of the Church of Christ established in England. It has pleased Divine Providence to place us under her care and government; it is, therefore, our reasonable duty to obey her in all things relating to Ecclesiastical order and outward Polity, and in matters of Faith to follow her as far as she agrees with the Scriptures, and the Catholic Church in the first ages of Christianity; and, wherein we are assuredly and certainly convinced she does not so, we ought not to set up a Church against her, but to be humbly silent, agreeably to the Apostolical Precept, "Hast thon Faith? Have it to thyself." + Let it be remembered that to permit liberty of judgment is not so much to allow a man to judge for himself, as to conclude for himself, before he has the ordinary means of judging, as indeed most have not, from the want of ability or leisure to enable them: it is beyond dispute that men cannot be said to judge, who refuse the means without which they can make no trial, I mean the assistance and fatherly counsel of their Spiritual Pastors, one part of whose office it is to enable those committed to their care "to give an answer to every one that asketh a reason of the hope that is in them," which they cannot do, without informing and directing their judgment, nor unless their authority to inform and direct be both acknowledged and submitted to. Indeed, if the liberty of examination in order to private judgement be freely permitted, and to a much greater extent than the well-being and safety of the Church would render advisable, yet it would by no means exclude advising with, and hearkening with deference, to men of greater skill and ability than ourselves, (especially to the public guides of souls, but rather makes it necessary, because it is one means of God's appointment by which we are to gain information; it being certain that without very good, and very clear reason, we have no right whatever to depart from their doctrine, but in all doubtful cases to presume in its favour. Now the Church of England considers her Bishops in their particular Dioceses, as Judges of the

[♦] Heb. xiii, 17. ♦ Rom. xiv. 22. | 1 Pet. iii, 15. 4 Heb. xiii. 17.

particular doctrines of the Church, in the same manner as a Judge, in a Court of Justice, is a Judge of the Laws of the Realm. But, it must be observed, she looks upon neither, in his respective office, as infallible; and, therefore, although the Judge has authority in controversies of Law, and the Bishop (who is the Executive Power of the Church,) has authority in controversies of Faith, yet she does not require us to repose an implicit confidence in their opinions, but only to pay a reasonable deference to their authority; she considers that as in the Law there is no better authority than the Judge, so in Ecclesiastical Doctrines there is no one better qualified to decide than the Bishop. Thus the Church of England does not bid her Members reject the use of the Scriptures, because they would then be exposed to the deceit of fraudulent teachers; nor does she scruple to condemn them if they reject the instructions and authority of her Prelates, lest they "wrest those Scriptures to their own destruction." She sees no necessity for an infallible Guide, nor does she believe that there is one on the Earth, but she sees great reason why her Members should submit entirely to Ecclesiastical guidance in matters of Discipline and Order, and in a great measure (although not as to an unerring Judge,) in matters of Faith also; that is, when disputes, or "Controversies of Faith," arise between any of her Members, she very properly supposes her Governors to be in possession of authority to take cognizance of such disputes, and to deliver their Judgment concerning the points in controversy. Great weight and deference would be due to such decisions, and every man that finds his own opinions differ from them, ought to re-examine the matter with much attention and care, freeing himself, as much as possible, from all prejudice and obstinacy, with a just distrist of his own understanding, and an humble respect for the Judgment of his Superiors; which is due to the consideration of peace and union, and to that Authority which the Church has to maintain it. For although the Scriptures are our buly Rule of Faith and Doctrine necessary to be believed by us, (because we know of no other Reve-2 lation but that, and nothing but Revelation makes any dictrine necessary to be believed,) yet it is our duty to take the sense and meaning of Scripture not only from theth, but in a great degree from the Church also, so as to have the line of Scriptural interpretation directed by the rule of Ecclesiastical Indement; that is, that "the Church should direct us in interpreting Scripture where it stands in fieed of it, or where there is any confroversy respecting its meaning. Notwithstanding all this, however, I do not ascribe to the Church of England an infallible authority, for she does not pretend to it; she considers herself only a moderator in Dictribal Controversies, in which when, in one of her Articles, the claims Authority, this not an infallible Authority, because "she had already demed it in a preceding Article to the National Churches of Jerusalem, Antioch, Alexandria, and Rome. Certainly an authority may be acknowledged where there is no infallibility: for we acknowledge an authority to teach and to govern in Parents. There can be no Church withwithout admitting their infallibility. out a Creed, and each particular Church ought to believe her own Creed to be true, and consequently must exercise her authority in the defence of presumed truth, for otherwise she is false to her own Constitution; this is the principle of all Creeds, and, indeed the only principle upon which the Unity of "the Faith once delivered to the Saints" can be preserved. The Church of England challenges this Authority, but she does not pretend to it from any supernatural gift of Infallibility, but so far only as she believes she has sincerely followed an infallible Rule: She has assured us that "it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture. that it be repugnant to another."* This authority, therefore, which our Protestant Church claims, in no respect resembles that arrogated by the Church of Rome, whose Laity are required to depend entirely upon the Priesthood, being first deprived of the Scriptures, and then commanded to follow blindfold the instructions of the Clergy, who having received their authority from the Pope, are considered infallible by their deluded disciples. But Christ having no where promised infallibility to his Ministers, since the Apostle's days, our Church only offers advice and counsel, and not infallible decrees to her Laity. She professes to "have no dominion over their Faith, but is a helper of their joy." She even appeals to the Scriptures for her authority to afford her Members this assistance, and tells them at the same time, that " what is not read therein, nor may clearly be proved thereby," is no Article of Faith, nor Rule of Practice; and she gives them her Articles and Canons to consult "the Catholic Church" in the first ages, certainly the best witness of what is truth, and what is not, being declared to be by the Holy Ghost "the pillar and ground of the truth." It becomes, therefore, all pious Dissenters, (of whom I hope and believe there are very many.) to submit to this Authority in the interpretation of Scripture. and not to attempt to explain it according to their own individual Let them not suppose that such submission can affect any real or supposed "Liberty of Conscience," or "Right of Private Judgment," which, as a Protestant Communion, our National Church as willingly allows every one of her Members as they are forward to demand it. For it is necessary to bear in mind, that there is not only a true, but also a false meaning attached to both these phrases; to ascertain which we ought to examine each of them. and, first, that of "Liberty of Conscience." Now Conscience really signifies that opinion or persuasion, which is inwardly reflected upon the human mind, from some Law or Rule from without; for

if you remove all Law you also take away all Conscience, because where there is no Law there can be no transgression, and where there is no transgression there can be no Judgment, because there is no Criminal. When, therefore, we speak of Conscience in our actions, we have respect to some Law or Rule by which those actions are to be directed and governed, and by their agreement or disagreement with which, they become morally good or evil. Now the Law of the Christian in Religious Matters, is the Revealed Will of God, and what upon proper authority is deducible from it; for as there can be no such thing as Conscience at all without some Law sur erior to it, therefore Conscience (although a private personal principle,) must necessarily be submitted to some real or supposed Law of God, as its ultimate Rule. Hence we infer that the Conscience of a Christian is that testimony which his mind bears to his conduct, when compared with the Revealed Will of God. Let us now turn to the modern acceptation of the term Conscience. which seems to be founded upon the principle that the private persuasion of the party furnishes a justification for his public conduct. It is confidently asserted by those who differ from us that, "in a matter concerning his own salvation, every man should be left to the direction of his Conscience, the following of which will justify him in whatever mode of conduct he may adopt, especially in his choice of Religion, because that Christian Liberty gives every Man a right to worship God in his own way."* Now sufficient has been already said to satisfy us that this position is erroneous. To say nothing of the compound Title "Con-science," (which denotes Comparative Knowledge, or the judgment which a man passes on his own actions compared with some superior Law,) Conscience can never be supposed to signify the mere confidence of opinion or persuasion, which a man may possess upon any given subject, as our Dissenting Brethren must necessarily believe; because Conscience and opinion, or persuasion, however strong, are most decidedly two very different things; and no greater mischief has, perhaps, been effected in the world, than from the want of a proper discrimination having been made between them. The Question then thus resolves itself: Is private opinion, or is the Law of God, the standard of right and wrong? From what I have already brought forward upon this subject, it is certain that if the Law of God cannot be produced in support of Conscience, it is not Conscience, although it may indeed be strong opinion or persuasion; and, therefore, the plea of Conscience considered as the Private Judgment of the individual upon the legality or illegality of his own conduct, especially in the adoption or rejection of any particular Religious tenet or practice, (although it may be a good one in the mouth of a Heathen who has no surer guide to follow,) yet it cannot be admitted in that of a Christian, excepting in proportion as it is conformable to the Rule by which it

will be judged, viz. the Revealed Word of God. And now that we have seen that the principle upon which this modern idea of "Liberty of Conscience" is founded is incorrect, and that the private persuasion of an individual can, in no respect, justify his public conduct, we will in their turn examine the inferences proposed to be deduced from it: observing, in the mean time, that if, in temporal matters, a man were to plead this private persuasion, (for Conscience it cannot be called,) against the determination of an existing Law, he would be told that he was not at liberty to make a rule for himself different from that which the Society, of which he was a Member, had made for him, and upon which it was his duty to procure infor-Indeed if the private persuasion of the individual were allowed to be pleaded in bar of obedience to an existing Law, the very end of Society would be frustrated by a dissolution of all Government. Now it is contended that in a matter concerning his own salvation a man ought to be left to the direction of his own Conscience and Judgment, although we may be satisfied not only that God has not, with respect to man's spiritual concerns, left him so absolutely, as it were, in his own hands; but that very serious evils would eventually arise from the reducing to practice so dangerous a theory. But we are told that, if men follow the direction of their Conscience, they are justified in whatever mode of conduct they may adopt, which, (as the term Conscience is too generally understood,) is in other words to say, that because men are persuaded that a thing is right, therefore it cannot be wrong. Now upon this principle, it matters not what a Man's profession is, provided he be sincere in it; consequently the sincere Martyr for the Faith, and the sincere persecutor of it, stand precisely upon the same footing. But it should be remembered that, although a conduct in oppoeition to the dictates of Conscience, carry with it its own condemnation, (for in such a case a man pronounces judgment upon himself;) it by no means follows, that a conduct in conformity to it will, on that account, secure to itself an acquittal. What then is the reason assigned to justify this startling assertion? It is that Christian Liberty gives every man a right to worship God in his own way. But this is not correct; at all events, there is not a single passage of Scripture which unequivocally warrants such a conclusion. Our Saviour says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day."* "And though we, or an Angel," (says St. Paul,) "preach any other Gospel unto you, than that which we have preached unto you, let him be accursed." Y Suppose now, any man upon the plea of Conscience, should reject Christ, as too many have done; refuse to acknowledge him in his Mediatorial character, and thereby set up for himself a Religion, essentially different from that which has been revealed; will it be said, that

Christ has given man a liberty to be thus employed against himself? "He that is not for me," says He, "is against me; and he that grathereth not with me, scattereth."* Now, as in temporal matters, the Law of the Land becomes obligatory upon every individual of the Community; so in concerns of a spiritual nature, the Will of God, so far as it has been revealed, admits of no exemption from its obligation; nor can Conscience be pleaded as a justification for disobedience in either case. If God, then, has been pleased to appoint a way in which He will be worshipped, we are no more at liberty, upon the mere ground of our own persuasion, to worship Him in any other way, than we are at liberty to act in contradiction to His Revealed Will in any other matter. The plea of Conscience, therefore, is evidently calculated to impose, and it is consequently incumbent upon our Dissenting Brethren to examine whether they have fairly measured their application of it by the standard set up for that purpose in the Word of God; in other words whether they have honestly made use of all means to inform their judgment before they adopt it as their Rule of Conduct. If they have not, I fear that their sincerity merely as such, will furnish no plea in their fayour. They will be condomned, not because they are sincere, but because they have neglected those means of information, which would have directed their sincerity to its proper object. From what has been, therefore, urged upon the subject of "Liberty of Conscience," it appears certain that by insisting upon the Authority of the Church we by no means infringe that liberty: and it shall be made equally evident that no "Right of Private Judgment" is violated by it. has been already shown, in the arguments adduced to prove the Divine Authority of the Christian Church, that the Word of God positively enjoins all its Members to "obey them that have the rule over them." and to submit themselves to their superior decision. and reason forbids any one to sit in judgment upon those who have Christ's commission to rule and instruct him, and who are much better qualified to determine such matters than those over whom they are appointed to preside. But it is objected that the Holy Scriptures contain expressions that seem to appeal to the Private Judgment of Christians, such as "Prove all things," "Search the Scriptures." "Try the Spirits:"+ but it should be recollected that such exhortations are addressed to those who can, and not to those who cannot perform what is enjoined; and, since talents are various it is required that each man execute the duty only as faithfully as he is able. Now is a Christian who happens to be blind able to "Search the Scriptures," and by them to "Prove all things?" yet it by no means follows that because a blind man cannot see to read himself. and "search" them, that this duty is therefore to be dispensed with, for a blind man has a soul to save as well as another man who enjoys his sight; and, therefore, since a knowledge of the Holy

e Matth xik 30: + See "Symopeis of Objections," p. l.

Scriptures is the only appointed way to Salvation, and he cannot know them by his own eyes, he must procure others to read them for him. But the intellectual eye is frequently as blind as the natural eye; there are many who "having eyes yet see not," that is, they cannot comprehend the Divine Subjects proposed to their understanding, being as much disordered by weakness or disease in in the mind, as a blind person is disordered in his faculty of sight; there is, therefore, no better reason to expect such persons as these to "Search the Holy Scriptures" for themselves, than there is to expect the same duty from a blind man; for both descriptions of individuals are equally disqualified and incompetent for the task. But because it is uncharitable not to guide and direct those, who for want of sight are incapable of guiding and directing themselves in the ordinary concerns of life, so it is evidently the duty of the Church to judge and think for those who from ignorance are incapable of judging and thinking for themselves, and to direct and carefully keep them in the right path: if they are obstinate and will not follow her counsel and advice, they do not prove themselves on that account better qualified to exercise their own Private Judgment; they only give us reason to suspect them less competent than we had previously supposed them to be. But it must be recollected that the Apostle not only directs us to "prove all things," but at the same time to "hold fast that which is good." Whence it may be concluded, that he intended not to sanction the exclusive and uncontrolled right of Private Judgment, but to intimate merely a difference between a blind and implicit obedience to Authority in Religious Matters, and a total exemption from obligation on that head; between taking our Religion entirely upon trust from others, and thinking it to be a part of Christian Liberty, to make what Religion we please for ourselves. That this was the Apostle's object is very evident if we but consider the general scope and tenour of his writings, in which he expressly enforces obedience to Church Authority, and insists upon Church Communion,* both of which are incompatible with this supposed right of Private Judgment; for if every unlearned man be required to exercise this right, (as it is called,) of judging for himself, and absolutely deciding what is the true meaning of every Scriptural passage, we should have, I fear, as many and different Truths and Gospels as there are individuals, which would immediately put an end to all Church Authority, and Communion. It is, therefore, beyond dispute that the Apostle's object was only to assign a proper medium between the sole right of Judgment being vested in the Church, and the Laity monopolizing the same right. For because Jesus Christ has vested the Governors of His Church with a commission to guide her Members into the road to salvation, it was, therefore, in His Divine Judgment necessary that they should have such a commission: because He

^{*} See Quest. 2, p. 28, 29,-and Quest. 4,

promised to be with those Governors "by the Spirit of Truth, even the Holy Ghost, to the end of the World,"* we may therefore very reasonably suppose that they are less liable to be deceived in , Matters of Faith than Private Christians; and because He has positively commanded as by one of His Apostles "to obey them that have the rule over us, and to submit ourselves," we may rest assured that if we put ourselves, according to His direction, under the care of His chosen Guides, the Bishops and Pastors of His Church, He Himself will take care of us: such then, doubtless, is the interpretation of the Apostolical Exhortation "Hold fast that which is good," which is a kind of corrective (if I may be allowed the expression) of any perversion or misinterpretation of His previous admonition to " prove all things." For as the man who follows his Guide blindfold, deserves to "fall into the ditch," because God has given us our senses to use, as well as His Guides to direct us, so when a man rejects the care and direction of his Guide, upon the pretence that he has a right to judge for himself, and is able to become his own guide, he deserves also to lose his way. The Holy Apostle, in the passage under our consideration, not only recommends the use of our senses, but also enforces attention to our Spiritual Guides; because if we despise their admonitions, we neglect those means which God has appointed for our salvation. We may, therefore, conclude (according to the tenets of our Dissenting Brethren,) that there is an obligation which binds all Christians to "search the Scriptures," to "prove all things," and to "try the Spirits," but we are also justified in asserting that such "search," "proof," and "trial," must be made with due deference to the Judgment of those to whom God has given "the rule over us." For it is very evident that though the Scriptures may be considered plain, and indeed are called so, yet they are not immediately so to every man, especially in those places which do not contain things absolutely necessary to salvation; they are plain to those who apply to the study of them, and are blessed with skill and ability for that purpose, and they may be rendered plain to every man who possesses an ordinary understanding, and a sincere desire of learning the true sense of each passage, because such an one will attend to the instructions of learned men upon the subject,—I mean the Clergy, whom God has appointed as a distinct order, and whose peculiar vocation it is to study the Scriptures themselves, and to teach them to others. If it be recollected what numerous obstacles present themselves to the right understanding and interpretation of Scripture; that not only must the languages in which they were originally written, and which have long since ceased to be spoken in any part of the world, be perfectly learned; that not only must the Heathen Authors connected with the age, the country, and the subject of those Scriptures, be perused and consulted; but that upon difficult

places it is necessary also to know the opinions of the Apostles and their Successors upon them: if these considerations have their due weight with us, we cannot fail to be sensible how very incapable many private Christians are, to interpret Scripture, being unacquainted with these essential branches of knowledge, and having neither the leisure nor the opportunity to acquire them, for " how can he get wisdom that holdeth the plough, that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?"* But by asserting that such an one is incompetent for the task of Scriptural interpretation, I take not away from him the right of judging for himself: he could never be deprived of that right, because as yet he never had it; it would be as reasonable to speak of depriving a blind man of the right of seeing for himself. It appears to me, therefore, to be absurd to contend for every one's right to judge for himself in Matters of Religion, when we know that very few are able to do it: it is, I fear, but deceiving vain men, and teaching ignorant men to be presumptuous: it is a violation of the Apostolical axiom that "No Scripture is of private interpretation:" tit is in direct contradiction to the humble reply of the Treasurer of the Queen of Ethiopia, "How can I understand (the Scriptures) unless some man (i. e. Minister) should guide me?" it is openly defying St. Peter's assurance that in the Scriptures, and particularly in St. Paul's Epistles, "were many things hard to be understood, which they that are unlearned and unstable wrest to their own destruction." Of what force then are all the arguments which are employed in support of the right of Private Judgment, if it can be proved that men are incapable of exercising that right? If they absolutely cannot judge, why contend for the right of judging? God is not that hard task-master to require brick without furnishing straw, nor will be require a man to decide upon Religious Matters without affording him the capacity. So that, even if the right of Private Judgment were granted to any one, if it can be proved that he had not the capacity (which would be an easy task,) no advantage would be gained by the concession, neither more nor less, than if we were to grant to a blind man the right of seeing for himself. Every one has undoubtedly a right, (as our Dissenting Brethren call it,) to choose whom he will serve, God or Satan; every one has a right to judge for himself whether he will choose life or death, blessing or cursing; but he must remember that it is at the peril of his soul that he chooses and judges rightly. one strictly speaking, can be said to have the right of Private Judgment, because God has appointed those who are to have "Authority in Controversies of Faith;" although, if he choose to rebel against that Authority, he may have the power of judging for himself, let it not, however, be supposed that I take away all right, (if it may be so called) of Private Judgment; I deny it only to

e Eccles, xxxviii, 25. † 2 Pet. i. 20. · || Acts viii, 31. § 2 St. Peter iii. 16.

those who are clearly incapable of it; I leave it to all who are: really capable, still, however, assigning the chief (which is very great) "authority" to those who have always enjoyed it from our Lord's days to the present time, viz. the Rulers and Fathers of the This is the proper medium between the Infallibility of the Romish Communion, and the Individual Presumption of too many modern Dissenters; and the proper medium between a blind and implicit obedience to Authority in Religious Matters, which not only refuses permission to a Layman to judge for himself, whether he be capable or not, but effectually prevents him from becoming so, by entirely depriving him of the Scriptures, so that it is out of the power of such an one, however competent and well-qualified he may be, to perform those duties required of him of "Proving all things," "Searching the Scriptures," and "Trying the Spirits," and the unauthorized boldness of the visionary, who, without learning, without consultation, and with no qualification whatever but a modest assurance, presumes to sit in Judgment upon his Ecclesiastical Superiors, and to decide infallibly for himself, upon the sense of those writings which are confessedly "hard to be understood," and too easy to be "wrested to the destruction" of every self-constituted interpreter; whose presumption, it must be remarked, far exceeds in this respect the pretensions of the Pope, because the latter is generally a man of very considerable learning, and one who, before he pretends to judge upon Matters of Religion, consults his Council, some of whom, (as far as their errors would permit,) have been famous for their piety, and most of them for their learning; in a word, it is the proper medium (for which I contend) between a practice which leads back to the dark days of bigotry and superstition, and a practice which renders the establishment of a Church, as a Society under regular government, altogether impracticable. In fact, the right of Private Judgment in Religious Matters respects man in the relation in which he stands to his fellow creatures; the exercise of which, so far as it concerns himself only, no other man has a right to control. But this consideration, though it tend to secure a privilege, claimed by every Member of Civilized Society, must nevertheless, when applied to the subject immediately before us, be measured by a sacred standard, before it can become a safe principle of human conduct. The phrase, therefore, is open to an ambiguous meaning; and calculated, if not to offer incense to that idol of the natural man, human reason, at least to cherish an idea which has too often led to a dangerous conclusion. Man, in the affairs of this world, may assume a right to judge for himself in a case upon which he is not qualified to form a judgment; and so long as his exercise of that right interferes not with the authority of the magistrate, or the welfare of the community, he may be indulged in his folly. in Religious Matters no man can have a right to judge otherwise than God has indged for him. The ordinances of Christ, and the truths of his Religion, are necessary, because he has made them so; that necessity, therefore, must continue the same, whether we observe them or not. For the Religion of Christ, whatever be man's opinion upon it, will be precisely what it is, "the same yesterday, to-day, and for ever." Now if every man has a right to form his own Judgment upon this Religion, it must be intended that God has granted this right, and therefore that He will accept of each man's best Judgment, and consider his decision as the True Religion; for we are to be saved by the True Religion, and not by that which each man supposes to be the True Religion; otherwise there can be no possible advantage in the mere right of judging for uneself; and that if we be houest and sincere, and judge according to the best knowledge we possess, that God will require no more: but where there are many men there will be various tastes, and dispositions, and if every unlearned man were to exercise this right, as it is called, of judging for himself, and absolutely deciding what is the truth, we should have, (as before observed) as many True Religions as there are individuals. If we imagine that God approves of this, His approbation must proceed upon one of these two grounds; either that all different and discordant opinions must be true, and the various Judgments of the unlearned and ignorant equally good with those of the learned; or that we have been hitherto mistaken in supposing that God has commanded us to believe and practise one Religion only; Whereas, according to the notion of our Dissenting Brethren, God must consider any and every one of the different and essentially opposite tenets of the ignorant and the presumptuous as the True Religion, and will accept it as such. If this could be the real case, then difference of opinion will be of no importance, since God is supposed to accept a man not for his believing the True Religion, but for believing his own opinion! and if difference of opinion be of no importance, a Socinian has as good a prospect of salvation as a Trinitarian, and so has even a Mahometan, provided he sincerely judges that to be the truth which he professes. To say, therefore, that man has a right to worship God in the way he thinks proper, is to say that he has a right, in other words, to make a Religion for himself; which, as I have shown, is to place all Religions upon the same level as to the Divine favour, and to render an appeal to Revelation wholly unnecessary, by leading him to conclude, that he is at liberty to erect a standard of right and wrong for himself in this case, instead of accepting with humility that Divine standard which has in wisdom been erected, or set up, for him. From the foregoing remarks, I think, it will be made to appear, that by upholding the Authority of the Church, I wish to deprive no man, either of his "Liberty of Conscience," or "Right of Private Judgment."

Q. 3.—What is the Nature of Communion with the Church of Christ?

Our Communion with the Church of Christ involves three Particulars, or Bonds of Religious Union: viz.

1. A Unity of Belief, or Doctrine, and that not only inwardly, but in the outward profession of the "same Faith once delivered to the Saints," and which has been generally preserved and continued down throughout all ages of the Church, in testimony of which the most eminent Bishops upon their first Consecration sent Confessions

of their Faith to their Episcopal Brethren.

II. A Unity of Worship, by which we are not only obliged to offer up the same Worship substantially, but also to join in the outward act, and to communicate with each other in it; to present the same prayers and praises to celebrate together the same Sacraments, to hear the same instructions, and, as far as possible, to frequent the same Religious Assemblies, that we may "with one mind, and with one mouth, glorify God, even the Father of our Lord Jesus Christ."*

III. A Unity of Government, by which is meant the maintenance of Diocesan Episcopacy, being the Apostolical Form of Church Government.

Q. 4.—Upon what arguments do you found the necessity of, and obligation to, this Union with the Christian Church?

Upon the injunctions of our blessed Saviour and His Holy Apostles. We find the former during his life repeatedly urging the cultivation and maintenance of this Unity, as essential to salvation, that His Church might be but "one Fold, under one Shepherd:" and when "He had finished the Work which God had given Him to do," we also read that he earnestly prayed His Father to "keep through His name" those Disciples whom He had given Him, "that they all might be one." In accordance, therefore, with the precepts of their Divine Muster, we find the Apostles continually employed in enforcing Unity, and commanding their Disciples not only to maintain that Unity, but even to "avoid all them that caused Divisions," because "such served not our Lord Jesus Christ." They conjured them "by the name of our Lord Jesus Christ, to speak the same thing and be perfectly joined together in the same mind, and in the same judgment;" I that is, not only to be of one Faith, and to agree in the chief Articles of Religion, but to be of the same mind, and the same Judgment in all things; because, "as the body is one, and hath many members, and all the members of that one body being many, are one body; so also are Christ," and His Church. "For by one Spirit are we all Baptized into one Body, whether we be Jews or Gentiles, whether we be Bond or Free; and have been all made to drink into one Spirit."** Indeed it may be fairly questioned whether we can be "fellow-citizens with the Saints.

^{*} Rom. xvi. 6. † Vide Chap. iii. || John x. 16. || John xvii. 21, 22, || Rom. xvi. 17. || 1 Cor. i. 10,—12. || 4 * 1 Cor. xii. 12, 13. || 2

and of the Household of God," and "a building fitly framed together, and grown unto a Holy Temple in the Lord,"* without the constant maintenance of this Church Unity for which I contend. was, doubtless, under an impression of this nature that induced St. Paul to employ these solemn Abjurations to the Philippians for its preservation; "if," writes the Apostle, "there be any consolation in Christ, if any comfort of love, if any Fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, being of one accord and of one mind," + "till we all come in the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man; that we henceforth be no more children, tossed to and fro, and carried about with every wind of Doctrine;" but let us. "whereto we have already attained, walk by the same Rule, let us mind the same thing:" S by which the Apostle means, that if we differ respecting the lawfulness, or unlawfulness of any particular practices, it is to be hoped that God will, in time, be pleased to bring us to a right and uniform understanding of them, but that, in the mean while, it is our duty to worship Him with a joint Rule of Worship in those things "whereto we have already attained," or wherein we have agreed; because there is but "one Body, and one Spirit, even as we are called in one hope of our calling; but one Lord, one Faith, one Baptism, and one God and Father of all." Agreeably to these Apostolical injunctions it is recorded of the Primitive Church, that "the multitude of them that believed were of one heart and of one soul," I and that "they continued daily with one accord in the Temple," "keeping the Unity of the Spirit in the Bond of Peace,"** " walking by the same Rule," and "glorifying God with one mind, and one mouth," ++ joining unanimously in the same offices of Prayer and Praise, without dividing Communion, because God is not the Author of Confusion, but of Peace." If these passages of Scripture have any meaning, (which they most undoubtedly have,) they certainly impose upon us a religious obligation to Communion with the Church of Christ; they require us to sacrifice our private opinions to the preservation and promotion of peace and unity; they positively inculcate a deference to the Authority of a Church, properly constituted such, if we cannot point out any false doctrine, or essential error in it, or any important instance in which it has departed from the "Faith once delivered to the Saints."

Q. 5.—What is the correct idea of the Nature of Schism from the Church of Christ?

To ascertain clearly the *Nature* of *Schism*, it will be necessary to trace the original signification of the term, because in modern language it scarcely seems to have an appropriate idea annexed to it. The correspondent term in Greek is "Σχισμα," which signifies a division, a rent, or breach, in which sense it is used by our

blessed Saviour, when He says, "No man puts a piece of into an old garment; for that which is put in, taketh from garment, (xai χείξον σχίσμα γίνεται,) and the rent, or breach is made worse."* Again, this noun "σχισμα" is derived from a verb, σχιζω, which signifies to cut, divide, or separate, or rather from its passive σχιζομαι, which regularly signifies being cut, or divided; but because Schism is an action upon oneself, and not a passion from any other, the verb σχιζομαι is of the nature of those Passives which denote reciprocal action, or passion, in which it resembles the Hebrew Hithpael conjugation: this reciprocal action, or passion, is fully expressed by St. Jude, in the phrase "anodiogicorres eaurus," which title he gives the Gnostic Schismatics, that "they cut off, or divided themselves from" the Church. This therefore, being explained, it will be no difficult matter to define the nature of Schism: "Schism is a voluntary and causeless separation from a Christian Church, of which we are Members." For,

First: Schism is a separation, that is, a breach of Unity, and a division of some well compacted body. Schism naturally imports a separation, and a separation as naturally implies a breach of Unity, in which consists a great part of the nature of Schiem: it must, however, be observed that Schism and separation are not convertible terms, because although every Schism is a separation. vet every separation is not a Schism, unless it be attended with

those other requisites referred to in the preceding definition.

Secondly: Schism must be a voluntary separation. A separation is no Schism if it be not voluntary, by which circumstance alone it is distinguishable from Excommunication, the former being a sin, the latter only a punishment; by Excommunication a man may be cast out of the Church, and made no Member of it, yet strictly speaking he is thereby separated, and does not separate himself. from the Church; and it may be his misfortune, and not his fault, to be separated from her Communion, by some pressing necessity. But a Schiem must be a voluntary act, that is, the Separatist must - have full liberty to make his own choice, by having no force, nor constraint, laid upon his inclination.

Thirdly: Schism must not only be a voluntary, but it must also

be a causeless separation.

Lastly: according to the preceding definition, Schism must be a voluntary and causeless Separation from the Communion of that Christian Church of which we are Members, because Schism imports a division of some well-compacted body, or a making two of that which before was but one. For this reason we cannot charge Turks, Pagans, and Jews, with Schism, because they never were Members of the Christian Church, nor joined with her in any Religious Worship. By "the Christian Church, of which we are Members," is meant a Church which has a jurisdiction over us, to

which we owe subjection and obedience, and between which, and as there is, or ought to be, a Religious Union and Conjunction.

Q. 6.—What are the causes of Schism from the Church of Christ?

No one. who carefully examines the ancient Jewish and Christian Theology, will hesitate to attribute all Schisms to the Devil as the principal cause, by which I mean not any single Evil Spirit, but the whole Society of Apostate Angels, who are the implacable Enemies of God and His Church. Our blessed Saviour alluded to him in His Parable, as the Enemy who seized the opportunity while men slept, to sow Tares in the field of the Church; and accordingly St. Paul, who was not ignorant of his devices, calls Heresies, "the Doctrines of Devils."* It is but too certain, that the Society of Devils are continually engaged in plots and contrivances against the Christian Church, exerting themselves to set Temple against Temple, and Congregation against Congregation, that they might distract it with Schisms and Errors. It was upon this account that Ignatius (the Disciple of St. John) in his Epistle to the Ephesiaus, calls Doctrinal Errors, "herbs and plants of the Devil's sowing," and exhorts them to frequent Communion, in order to weaken the power of Satan, and to prevent the Ruin and Destruction to which he would otherwise reduce them by Schismatical Divisions. In his Epistle to the Trallesians, the same Ignatius cautions them against Divisions as against the snares of the Devil; and in his Epistle to the Philadelphians, conjures them to abstain from the "evil herbs of Separatists, and those weeds of error," which Satan had sown among them, and which engendered evil separations. Theodoret, Cyprian, and very many other Ecclesiastical Writers, in like manner ascribe the sin of Schism primarily to the artifice of the Devil, whom on that account they denominate "the envious and wicked Devil," whose office it has ever been from the beginning to deceive and molest the Church of God. In reference to our own English Church, we have very great reason to believe that since her Reformation from Popery Satan has been constantly employed in exciting mutinies, divisions, and Schisms in her Communion, that he might thereby he enabled to weaken the common interest of the whole, by dividing it into Because, therefore, he could not unite her Members in the maintenance of pernicious Doctrines and Practices, he has laboured hard to dissolve her by pernicious Schisms. There can be no doubt but that he has been the principal cause of the Separation of every Dissenter from the Communion of the Established Church; because being so pure in her Doctrine and Worship, he is violently bent against her peace and welfare, and therefore endeavours to weaken ber by intestine Divisions, and by persuading the dividing parties to form themselves into opposite Schisms. But although the Devil may be considered the principal cause of all Schismatical Divisions

^{# 1} Tim. iv. 1. † " Βασκάινων και Πονηξός Δαίμων."

on account of Religion, yet there are also instrumental causes of such separations, which, (in the opinion of the Primitive Writers of Christianity, who were enabled to speak from long experience and observation,) comprehend five different characters; viz. ignorant men, inquisitive men, ambitious men, covetous men, and contentious men; all of whom are the proper instruments of Satan in exciting Divisions in, and Separations from, the Christian Church. Ignorant men, because their ignorance renders them confident, and persuades them that they understand the Scriptures, and that they are able to interpret them, when we are but too certain of their incompetence, from their ignorance of the original languages in which they were written, and of the received sense of their contents. Instigated by the Devil, and their own natural enthusiasm, such persons are too apt to imbibe false doctrines from the Word of God. not only because they meddle with those passages "which are hard to be understood," instead of confining themselves to those plain Texts which contain all things necessary for salvation, but because they are too ready to interpret the Word of God by their own private opinions, instead of trying their private opinions by the Word of Ignorant men are therefore instrumental causes of Schism, being tempted to it by the Devil, on account of their ignorance, and inclination to enthusiasm; because when he has prevailed upon them to wrest the Scriptures against the universal consent of antiquity. he can very easily persuade them to assume the Ministerial office, notwithstanding their acknowledged incapacity for such an important vocation. By this means, he makes them the unrighteous instruments of effecting his malicious designs against the Church. eitive persons may also be considered as amongst the Devil's instruments for effecting Schisms and Divisions in the Church of Christ, because from a misplaced confidence in their own understandings. they "love to intrude into things which they have not seen, and are vainly puffed up with their fleshy mind." Of this description of persons Tertullian complains in his Treatise against the Heresies of his time, because "they incessantly moved nice and curious questions upon matters, of which it was better to be ignorant, than to know; and loved to exercise the whole lust of their curiosity about doubtful and obscure doctrines."* The curiosity of such individuals, he observes, "is above their faith, and their vain-glorious affectation of being accounted learned, above the care of their souls." "search the Scriptures" only to discover new Doctrines and opinions in them; which, if they cannot find there, they bring them thither, although, probably, unheard of before, and contrary to the belief and usage of the Primitive Church. St. Paul, in his Epistle to Timothy, denounces such characters, as "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men

of corrupt minds, and destitute of the truth."* And it is in allusion to such persons that he admonishes Timothy to "give no heed to fables and endless genealogies, which minister questions, rather than godly edifying; whereby some had turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm;" + and to avoid " foolish and unlearned questions, knowing that they do gender strifes." For these reasons we may readily suppose that curious and inquisitive persons are instruments in the hands of Satan to effect Schism in the Christian Church. Ambitious men are also employed by him for the same purpose; indeed nothing is more effectual than ambition to excite errors and divisions in the Church of God. The Ancients were decidedly of this opinion. Theophylact on Galatians V. writes, "the desire of ruling is the mother of all Heresies." Isodorus Pelusiota observes, from Pride and Affectation of Government, which are two passions, I think most Heresies and Schisms arise:" another ancient Author, in reply to an Enquiry, whether it were just to condemn Schismatics who used their best endeavours to arrive at the Truth, observed, that "it was manifest that all Schisms arose from a vain affectation of glory, and a study of opposition in the authors and ringleaders of them."I We cannot doubt but that there are too many such characters in every Church; who, being proud and aspiring men, are reluctant to submit to, live under, or be the subject of any one, and therefore propagate new Doctrines in order to become the chief, or head of a sect. Such persons, being moulded after the image of Satan, are easily tempted by him to break the peace, and divide the Unity of the Church of which they are Members, in order to accomplish their ambitious purposes. Covetous persons are also the Devil's instruments in effecting divisions in the Church, because it is frequently the ready mode of gaining a maintenance and becoming rich. St. Paul alludes to such characters as "supposing that gain was godliness," I and as "teaching things which they ought not, for filthy lucre's sake."** And St. Jude, in reference to the Gnostic Schismatics, denounces them in these words, "Woe unto them, for they have run greedily after the error of Balaam for reward."++ Covetous persons are, therefore, very ready instruments in the hands of the Devil, for causing Divisions in the Christian Church. Finally, Contentious and litigious men are instrumental causes of Schism, because they delight to be at the head of a sect or party, not from their love of the truth, but with a design to oppose others. This contentious disposition proceeds from a sophistical humour, and a fondness for disputation, which, aided by a narrow-minded pride, induces them to contradict every thing for the mere sake of contradiction, and urges them upon controversies, in which they hesitate not to call in question many received doctrines, rites,

^{* 1} Tim vi. 4. † 1 Tim. i. 4. || 2 Tim. ii. 23. § p. 441. ‡ Vide "Respons. ad Orthodox." Quest. 4. ¶ 1 Tim. vi. 5. ** Titus i. 11. and 2 Cor. xi. 19, 20. †† Jude ver. 11.

and opinions, and to oppose every thing which may be established. In the Primitive Church there were many such characters, who preached the Gospel "not of good intent," but with a view merely to oppose the Apostles; "preaching Christ only of envy and strife. St. Paul condemns those individuals, saying, "If any man be contentious, we have no such custom, nor the Churches of God." There can be no doubt but that this restless and unquiet sort of spirit has produced much mischief in the Catholic Church of Christ, and in no branch of it more than our own; and it is equally certain that those who display this fondness for contention, are the willing instruments of Schism in the hands of the Devil. From what has been urged, therefore, upon this point we may safely conclude that the Devil is the principal and grand cause of every Schism in the Christian Church, and that he employs ignorant, inquisitive, ambitious. covetous, and contentious persons, as his instruments for the better effecting his evil purposes.

Q. 7 .- Wherein consists the criminality of Schism?

The sin, mischief, and danger of Schism does not so much consist in the opinious adopted, as in the desertion of, and separation from. the Church, on account of those opinions. Indeed the sin of Schism is ten times worse than the error itself, because, "as a house divided against itself cannot stand," so he who attempts to divide The New Testament abounds with the Church weakens it. denunciations against Schism and Schismatics; nor does it contain a single passage which intimates that any rebellion in the Christian Church similar to that of Korah in the Jewish Church is not equally offensive to its Divine Founder, although the crime is not attended with consequences equally prompt and decisive. Our Blessed Saviour himself earnestly conjured his disciples not to run into unnecessary divisions; and when in allusion to those Schismatical dissensions which he foresaw, he had said that "it must needs be that offences come," he emphatically added, "but woe unto him by whom those offences come."* It was not His heavenly intention that His Church should be a divided community of straggling individuals, but "one fold under one shepherd;" on which account He prayed His Father to preserve its Unity, that "the world might believe that God had sent him." His Apostles were no less severe in their censure of Schismatics. St. Paul enjoined his hearers to " avoid all them that caused Divisions, because such served not our Lord Jesus Christ, but by good words and fair speeches, deceived the hearts of the simple:"T en which account he requires them to renounce all Communion with such persons, although they may hold opinions which these may consider more Scriptural. The same Anostle conjures the Corinthians "by the name of our Lord Jesus Christ, to suffer no Divisions among them:" and to deter his Ephesian Brethren from indulging in Schismatical Separations he

reckons "seditions and heresies" amongst "the works of the flesh" which exclude then from heaven, declaring that they who are guilty of those sins " shall not inherit the Kingdom of God:" and it must be remembered that these terms " seditions " and " heresies." are the words by which he commonly denotes Parties, Factions, Divisions, and Schisms in the Ohristian Church; as appears by comparing this passage with 1 Cor. xi. 18, 19. From the numerous Schisms in the Primitive Church the Apostle infers the weakness and carnality of the human mind, being too much under the influence of sensual and violent passions; "whereas," says he, "there is among you envying and strife, and divisions, are ye not carnal, and walk as men! for while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?" In a word, Schism was considered so great a sin in the Apostolical ages of the Church, that even the blood of Martyrdom could not expiate it; and we have every reason to suppose it as sinful in one age as in another, and at the present as at an earlier period. But it may be, (and indeed has been) objected, that the Laws by which the Toleration of Schismatics from the Church of England is secured, after the criminal nature of Schism. This, however, is decidedly a mistaken opinion, because such Laws only exempt the persons of Schismatics from any penal prosecution: the existence of such Laws, therefore, can no more alter the nature of Schism, than if they had never been enacted, or had since been repealed. Schism is purely a spiritual sin; it is a transgression of a Divine Positive Law, made by God for the preservation of the Body politic of His Church': no human Laws can, therefore, alter its nature. It was considered a sin before the Christian Church was united to the State, and also in those unhappy intervals of persecution, when the Church and Empire were disunited again, at which periods, of course, the meetings of the Schismatics were as much tolerated by the State, as the meetings of the Catholic Church. For example, it was a sin at those periods when St. Paul wrote to the Ephesians and Corinthians, in its condemnation, whose words I have already cited. It was a sin when St. Ignatius taught the Churches, that the Authors of Schism could not inherit the Kingdom of God. It was a sin when St. Cyprian called private meetings in opposition to the public Churches, the "Conventicles of Sutan;" and said that private Churches were no Churches; and that if a Schismatic should die for Christ, he could be no Martyr, nor have any right to the crown of Martyrdom, for which opinion he alleges the words of the Apostle, "Though I give my body to be burned, and have not Charity, it profiteth me nothing."+ considered a sin by Dionysius Alexandrinus, when, in his Epistle to the Schismatic Novatus, he wrote after this manner: "If thou wast constrained, (as thou sayest) against thy will, to separate from the Church, thou oughtest to declare the same, by returning willingly

Thou shouldest have suffered any thing rather than rend the Church of God; nor is that Martyrdom which a man shall suffer for refusing to rend the Church, less glorious than that which Christians daily suffer for refusing to sacrifice to Devils; yea, in my judgment, it is a more glorious sort of Martyrdom, because in the one instance a man suffers Martyrdom only for his own soul, but in the other, for the Universal Church. Wherefore, persuade the brethren, or constrain them to return to Union. Such a meritorious act would be greater than the crime of seducing them, and thou wouldest be more commended for that, than ever thou wast censured However, if thou canst not persuade the rebellious and disobedient to return to the Church, at least save thy own soul, by embracing peace and unity itself." So great a sin did the ancient Fathers of the Church of Christ account Schism to be, even before the Union of the Church and State, when the meetings of the . Schismatics were as much tolerated by the State as the public assemblies of the Catholic Church: and even after that union. according to the same principle, Donatism and Novatianism, as well . as Arianism, were accounted as damuable Schisms under the reigns of those Emperors who granted toleration to them, as under those who enacted laws against them.

Q. 8.—What are the consequences of Schism?

Very fatal consequences have arisen from the opposition of Private Judgment to Public Authority. First, it interrupts Christian peace and fellowship by exciting needless differences and separations in the Church. Secondly, it is the fruitful mother of many disorderly passions and vices, for Anger, Pride, Hatred, Revenge, and Censoriousness, take sanctuary in these mischievous distractions, and under that shelter put in their claim for the height of Christian graces, and the most holy zeal for God and His cause. overturns the main strength and foundation of Social Order and Government; for whatever destroys the Unity of the Church, must have that effect, by breaking and loosening its discipline, which should guard its children from doing amiss, or restore them after it; but the last and most capital punishment of being thrust out of its Communion can be but little dreaded, when many voluntarily desert it with the highest pretences of better advantage elsewhere. Fourthly, it exposes us to every deception on doctrinal points, as the inevitable consequence of the desertion of duly constituted Ministers, and the resorting to self-appointed Teachers. Fifthly, it is productive of Heresies, for men are too soon tempted by it into scepticism respecting very material points of Christian Doctrine, in which they observe so many to differ among themselves; and others are the more easily seduced to seek, and make much of, all arguments, whereby to balle, or weaken the clearest evidences for their conviction, and seldom continue long in the same persuasion with those with whom they will not maintain the same Communion.

Hence Schisms have generally terminated in Heresies, and the effect has been, that those Doctrines which were formerly considered too sacred even to be examined, are now publicly controverted, particularly the sacred Doctrine of the ever-blessed Trinity, which by many Dissenters is publicly renounced; for no sooner do people fall into any particular opinion in Religion, than they form a separate Church for it. Sixthly, it has strengthened and encouraged the exertions of the Church of Rome, being a popular and plausible argument with the Members of that Church, to unsettle weaker minds and judgments among us. Indeed nothing better pleases them than to see us thus disunited, hoping that one day, grown sick and weary of contention, and of being tossed about with various and wild opinions, we shall be willing to re-unite with them. Seventhly, it has impeded the progress of the Christian Religion amongst Mahometans, Jews, and Infide's, by stifling their first thoughts to admit the most convincing truths, and stopping their ears against the wisest arguments; because they see that we cannot even agree with one another upon its Doctrines, but are continually jarring and differing, each one wedded to his own conceits, and blind to the duty and necessity of Church Union. Eighthly, it has opened the mouths, and whetted the tongues of the professed enemies of Christianity to reviling invectives, and profane scoffs against our blessed Lord Himself, and His Holy Religion, because they behold those who call themselves Christians wrangle so contentiously about trifling and unimportant points of Faith and Discipline. Ninthly, it has been the forerunner of, and has generally terminated in tyranny and oppression, in which respect divisions in Religion are like insurrections in the State. We need but little proof of this, such lementable confirmation have we experienced in our own country, and in the history of our own Church, during the Commonwealth.

INFERENCES FROM THE PRECEDING ARGUMENTS.

Because it has been shown that the Church of Christ is in its nature a Visible, United, and Perpetual Society, and that the Church of England is as a Body Politic such a Society; therefore the Church of England is a Church of Christ. Because it has been shown that it is the Duty of every man to maintain Communion with the Church of Christ, in Doctrine, Worship, and Government; therefore it is the Duty of every Englishman to maintain Communion with the Church of England, in Doctrine, Worship, and Government. Because it has been shown that it is impossible for any one who has Schismatically separated from the Church of England to maintain such Communion; therefore, every one who has Schismatically separated from the Church of England is no longer in Communion with that Church, that is, he is no Member of that Church. But it has been shown that the Church of England is a Church of Christ; therefore, any one who has Schismatically separated from, and is no longer a Member of the Church of Christ. Hence, we may infer that it is not possible for a person to separate Schismatically from the Church of England, and yet to be no Schismatic from the Church of Christ.

OBJ.—" Moreover in my separation from the Church of England, I am not only no Schismatic from the Church of Christ, but I am also no Schismatic from the Church of England; for in like manner the Church of England separated from the Church of Rome, and thereby justified my separation: for, first, the Church of England separated from the Church of Rome under a full persuasion that she ought to have done so, and I separate from the Church of England under a similar persuasion that I ought to do so: secondly, the Church of England separated from the Church of Rome for greater purity of Doctrines, Worship, and Ordinances, and for the same reason I separate from the Church of England: and, thirdly, with respect to the Authority by which the conditions of Communion are prescribed, as the Church of England denies that the Bishop of Rome has any just Authority to make Rules for her Communion, or to prescribe Laws for her Government, so I question the Lawfulness of that Authority which has established the Liturgy, and which requires those Rites and Ceremonies against which I object; because I see no right or warrant in Scripture that Bishops should, either singly, or jointly, either with the civil authority, or without it, prescribe to their Congregations in Ecclesiastical Matters, &c."

Q. 9.—Has the Church of England in her separation from the Church of Rome justified the separation of Dissenters from her own Communion?

By no means, as will appear evident if we examine the reasons adduced by the Church of England to vindicate her separation from the Church of Rome, and the principles upon which the Dissenters

defend their separation from the Church of England.

Now, first, it is objected that "the Church of England separated from the Church of Rome under a full persuasion that she ought to have done so, and that the Dissenters separate from the Church of England under a similar persuasion that they ought to do so." But, let it be remembered, this plea, "that the Church of England was fully persuaded that she ought to have separated from the Church of Rome," may with the Church of England be a very just plea against the Church of Rome, provided her Conscience be rightly informed as to the points controverted between herself and the Church of Rome, and yet the same plea with the Dissenters

against the Church of England may not be just, although they are fully persuaded that the Church of England has given them just cause for separation, if there is indeed no such cause. For this question must be determined by the Reasons upon which each is persuaded to separate, and not merely by the persuasion itself. Because, in the first place, this plea of persuasion, (or as it is sometimes called, of Conscience,) is no other than what a Turk or a Jew may advance for refusing to become a Christian; viz. that "he is fully persuaded that he ought not to become a Christian." because he believes that Christianity is not from God, so far as it is contrary to the Religion which he himself professes. Now even if this be objected sincerely, yet it will in no respect prove that which he professes to be truer in his mouth, than it would be in the mouth of a hypocrite, although it may prove him to be a more honest Jew or Turk, than another who is convinced in his conscience of the Truth, and yet devies it with his mouth. Secondly, let it be remembered, that many of the Jews and Heathens who persecuted the Servants of Christ were doubtless "fully persuaded that they ought to have done so," and that in doing so they were doing God a service; and, I, for my part, dare not question, but that some who served the cruel ends of the Church of Rome, were similarly persuaded. Is it possible, however, to suppose that God will reward them for their actions, because of their sincere intentions? It would be as reasonable to suppose that a Christian would be acquitted of sin in rejecting the Gospel of Christ, because "he is fully persuaded that he ought to reject it," when we are but too certain that the mis-information of a man's conscience, or his erroneous persuasion is a sin. We may, therefore, conclude upon this particular question, that, although it be true that "the Church of England has separated from the Church of Rome under a full persuasion that she ought to have done so, and that the Dissenters separate from the Church of England under a similar persuasion that they ought to do so," yet whether either party is justified in its separation, or not, must be determined by those Reasons upon which each is persuaded that it ought to do so, and not merely by the persuasion itself. For to suppose otherwise, would be to law down a principle that would viudicate a man in the greatest errors that can be professed, and justify him in the most wicked actions that can be performed, under an erroneous persuasion that those are not errors, and that these are not wicked actions.

It will be necessary then to examine in the second place the Reasons upon which the Church of England is persuaded that she ought to have separated from the Church of Rome, and the Reasons upon which the Dissenters are persuaded that they ought to separate from the Church of England. But it is objected that both were influenced by the same reasons, viz. "a greater purity of Doctrines.

Worship, and Ordinances," and, therefore, that the separation of the one justified the separation of the other. Now, if by the term " greater purity," the Church of England and the Dissenters understand the same thing, I must caudidly acknowledge that the separation of the one does certainly justify the separation of the other; because if the Church of England has lawfully separated from the Church of Rome for the sake of greater purity, others also without doubt may lawfully separate from the Church of England for the sake of greater purity. But I will prove that the Church of England and the Dissenters by the term "greater purity" do not understand the same thing, and therefore that the example of the Church of England in separating from the Church of Rome is a very weak plea to be advanced by the Dissenters to justify their separation from the Church of England. Now, by the word purity the Church of England understands purity in opposition to sin, or to the viulation of the commandments of God; for by the impurity or corruption of the Church of Rome, she understands the sinfulness of that Church, and by separating from the Church of Rome, the Church of England means forsaking her Communion on account of the very impure and sinful conditions which she requires of all her Members, of which the Church of England herself must be guilty, if she communicated with her at all; and, therefore, that it was necessary to depart from her, because it was most necessary not to deny the Truths, nor transgress the Laws of God. Before I show how this plea is maintained in answer to the Church of Rome, I would observe that by saying that the Church of England has separated for the sake of greater purity, I do not mean that she has forsaken but some corruptions only of the Roman Faith and Worship. as if indeed the Communion of the Church of England were now certainly purer than that of the Church of Rome, but not so pure as it ought to be. This is not my meaning: For I will prove hereafter that the Church of England has purified herself from all those practices, and abolished all those Rules relating to the Worship of God, which were contrary to His Word; consequently, that there is no impurity left in the conditions of her Communion, so that any man, whose Conscience is rightly informed, may communicate with her without sin. Wherefore, this comparative expression of separating for greater purity from the Roman Church respects the state of that Church, supposing indeed that all the Couditions of her Communion were not impure, but, at the same time, implying that very many of them were so; and, therefore, that her Communion was not pure enough for any Christian to join in it with a good Conscience. Thus have I endeavoured to show what the Church of England understands by separating for "greater purity." now show how she maintains this plea in answer to the Church of Rome. To prove this charge, that the Communion of the Church

of Rome was, and is still corrupted in this sense, the Church of England employs but one plain and direct way. She shows by citing express and particular Passages of the Holy Scriptures, that there are several Doctrines which the Church of Rome professes, and several things in her Worship which she practises, that are decidedly repugnant to the Truth which God has revealed, and to the Laws which He has delivered to us; and that she exacts the profession of those errors, and the observance of those practices. (most of which grate upon the very foundations of Christianity,) from all her Members. To turn now to our Dissenting Brethren. They certainly use the same plea in words to justify their separation from the Church of England that the Church of England employs to justify her own separation from the Church of Rome; but, as I will prove that they do not understand the same thing, that is, that they understand, or mean, something else, when they charge it upon the Church of England, than what the Church of England means by it, when she charges it upon the Communion of the Church of Rome; therefore, they do not use the same plea against the Church of England, that the Church of England produces against the Church of Rome. For what do Dissenters mean by the "greater purity of Doctrines, Worship, and Ordinances," for the sake of which they separate from the Church of England? In what does this purity consist? With respect to Doctrines, the more pious and intelligent of them acknowledge that those which are professed in the Church of England are pure, and that she does not require in her Thirty-Nine Articles of Religion the profession of any Doctrine in order to Lay Communion, which a good Christian has reason to suspect.* This acknowledgment necessarily makes a great difference between the purity of Doctrine in the Church of England, and the purity of Doctrine in the Church of Rome. because the Church of Rome requires of all in her Communion the profession of gross, palpable, scandalous, and damnable errors, as are the Doctrines of Transubstantiation, the Adoration of the Host, the Worship of Images, Prayers to the Dead, &c. With respect to "Worship and Ordinances," our Dissenting Brethren evidently understand by the term "greater purity," that Extemporaneous Prayers are purer than Forms of Prayer; that to receive the Eucharist sitting, or standing, is purer than to receive it kneeling; that to omit the sign of the Cross, after Baptism, is purer than to use it; that the Minister's praying in a black gown, or without a gown, is purer than to pray in a white surplice, &c. Now, in objecting to these Forms and Ceremonies of Divine Worship, the Dissenters must do so either because they consider them merely inexpedient and unedifying, or because they think them plainly unlawful. First, if they consider them merely as inexpedient and unedifying, there is this great difference between the separation of

⁴ I believe I do not err in saying that it is rather against the Subscription to, than the Doctrines contained in, our Articles of Religion, that our Dissenting Brethren except.

the Church of England and their separation; that whereas the Church of England in her separation from the Church of Rome forsook an idolatrous and unlawful Communion with clear and unquestionable evidence both of Reason and Scripture against her. for a lawful Communion; but that the Dissenters, in their separation from the Church of England, forsook a lawful Communion for one that they only believe to be better; so that in this pretence for separation, they do not understand purity in opposition to sin. or the violation of any of the Commandments of God, (as does the Church of England,) but purity in opposition to a less convenient or prudent Regulation of the outward Mode of Worship, fore, it is evident, if the Dissenters in separating from the Church of England for the sake of greater purity, mean only that her Worship and Ordinances are inexpedient and unedifying, that they do not understand the same thing by separating from the Communion of a Church for greater purity, that the Church of England understands by it; that they cannot, therefore, urge that pretence for separation against the Church of England, as the Church of England urges it against the Church of Rome; and, consequently. that the reason of the Church of England for separating from the Church of Rome for greater purity, cannot justify the separation of the Dissenters from the Church of England. For example: it may possibly happen that a man may act so foolishly as to subject himself to very considerable inconvenience in forsaking his habitation, because there is some slight distemper in the neighbourhood, which is known to endanger the life of no one: and yet it may be a very wise and prudent act in another man to fly his country when a dreadful plague is raging in every corner of it, especially if he could know that it would be impossible for him to escape if he should remain there any longer. Nevertheless, it cannot be denied but that the one as well as the other may pretend that he left his dwelling for the sake of better health and greater safety; but it cannot also be denied that the latter pretended this like a wise man. and that the former did it like a fool. The case under our present consideration is very similar. It was very necessary for the Church of England to depart from the Church of Rome for the sake of greater purity; because there were such corruptions in the Church of Rome, positively and particularly forbidden in the Word of God. that the Church of Eugland might with just reason pretend it necessary to forsake her Communion for one that was purer: and yet it may not be necessary for the Dissenters to depart from the Church of England, although they may use the same plea against that Church, because it can be proved that there are no such corruptions, positively and particularly forbidden by God, in the Church of England, to give them just cause to leave her Communion upon that pretence. If, therefore, the Dissenters separate from the

Church of England merely because they consider her Worship and Ordinances as inexpedient and unedifying, they cannot justly pretend that it is for the sake of greater purity; because a Form or Ceremony may be inexpedient and unedifying, and yet in no respect impure; unless it can be shown to have been expressly

forbidden by God.

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But, secondly, if the Dissenters do not only consider the Forms and Ceremonies of Worship in the Church of England as inexpedient and unedifying, but think them also plainly unlawful. there is still a great difference between the plea of impurity as employed by the Church of England against the Church of Rome. and as employed by the Dissenters against the Church of England; not only in the particular Practices themselves, which the Church of England declares to be impure and unlawful in the Church of Rome, and those which the Dissenters declare to be impure and unlawful in the Church of England, but also in the mode of argument by which the Church of England pretends to prove those, and that by which the Dissenters pretend to prove these Practices to be impure and unlawful. Now, first, with respect to the particular Practices themselves. The Dissenters, together with the Church of England, condemn as impure and unlawful, Prayers in an unknown Tongue, the Adoration of the Host, the Worship of the Cross, and similar practices of the Roman Church in her Forms of Worship, from which, they also acknowledge, that the Church of England has reformed her Communion. But they object, that she has retained other Practices like them, although less impure, as the use of a Public Form of Prayer, Kneeling at the receipt of the Eucharist, Wearing a white Surplice, Signing with the sign of the Cross, Bowing at the name of Jesus, &c. which are not only unlawful in themselves, but unlawful because they have been, and are still used in Idolatrous Services, and are not necessary to be done by the Church of England. Now, let the Particular Practices which I have stated as objected against the Church of Rome, and the Particular Practices objected against the Church of England be compared together, and the unlawfulness of the former being supposed, the unlawfulness of the latter cannot from thence be inferred, because the questions concerning the one and the other. are perfectly distinct from one another. Thus, to pray in an unknown tongue may he absurd and contrary to Scripture, and yet Forms of Prayer in a language understood by the whole Congregation, may not only be lawful but even profitable, and (as will be proved hereafter,*) in most cases necessary. The Adoration of the Host may be an Idolatrous practice, and yet to kneel at the receipt of the Eucharist, where such Adoration is expressly disclaimed, may not only be not an Idolatrous, but even a Scriptural It is possible to sign the Baptized Infant with the sign

of the Cross, in token of the obligation which Baptism imposes expon us, and yet not worship that sign, nor attribute any of that wirtne or efficacy to it, which makes the Popish use of it foolish and superstitious. Finally, there is no practice in the Romish Church, which the Church of England has abandoned as unlawful, from which the unlawfulness of wearing a white Surplice, or of seeing it worn, can with any reason be inferred. In a word, no erroneous Doctrine, nor unlawful practice in the Church of Rome can be assigned, (confessed by the Dissenters to be rejected by the Church of England,) from which it may be possible to infer the unlawfulness of any one single Form, Ordinance, Rite, or Ceremony excepted against the Church of England by the Dissenters. But it is objected that they are unlawful because they have been, and are still, used in Idolatrous Services, and are not necessary to be practised by the Church of England. Now, although it will be my object in a succeeding Chapter* to expose the fallacy of such an argument, yet I will here briefly observe that there is even in this respect a great difference between the separation of the Church of England from the Church of Rome, and the separation of the Dissenters from the Church of England. For the Church of England separated from the Church of Rome because otherwise she would be compelled to communicate with her in her Idolatry, which is very necessary not to be done; but the Dissenters separate from the Church of England because otherwise they would be required to do some things only not necessary to be done, which have been, and still are, done by Idolaters. Let us take, for example, the most objectionable of all these particular Ceremonies thus said to be practised by Idolaters, viz. the Kneeling at the receipt of the Eucharist. Now, the Church of England separated from the Church of Rome because she dares not worship bread. which, without all question is Idolatry; the Dissenters separate from the Church of England, because the Church of England, which has so loudly declaimed against that Idolatry, worships (not the bread, which she firmly believes to retain its own nature, but) God only, as the Dissenters themselves confess, when the Church of England partakes of that bread. Thus it appears evident that there is a very great difference between the plea of impurity, as employed by the Church of England against the Church of Rome, and as employed by the Dissenters against the Church of England, in the particular Practices which the Church of England declares to be impure and unlawful in the Church of Rome, and the particular Practices which the Dissenters declare to be impure and unlawful in the Church of England. But, secondly, there is also a great difference between the mode of argument used by the Church of England to prove those particular Practices to be unlawful, against which she excepts, as Conditions of Communion with the Church of-Rome, and that employed by the Dissenters for the same purpose

against the Church of England. Now, the Church of England uses but one plain and direct way to prove those particulars in the Roman Worship to be unlawful, by citing express and particular passages of the Holy Scriptures to which they are decidedly repugnant. For example, she produces the Second Commandment to prove that God has in that Commandment forbidden the Worship of Images: now can the Dissenters produce any such testimony of Scripture against kneeling when we receive the Sacrament? Again she alleges a positive prohibition of praying in an unknown Tongue; * can the Dissenters quote any one single Text in all the Bible against praying by a Form of Words? In a word, can they take any one argument employed by the Church of England to prove any Doctrine. Practice, or particular condition of Communion as unlawful, which the Church of Rome requires, and by that argument, or indeed any other argument, prove any condition of Communion with the Church of England to be also unlawful. For, let it be remembered, if the Dissenters do not attempt to make out their plea as the Church of England does, by showing wherein the Communion of the Church of England is corrupted with such Conditions as oblige her Members to do what God has forbidden, or to neglect what He has commanded them to do, or to contradict what He has revealed, their plea is very weakly advanced to justify their separation from the Church of England, by the example of the Church of England in separating from the Church of Rome. Now, the argument which they employ to prove the particular Forms and Ceremonies of the Church of England to be unlawful is not by showing that any one of them is positively forbidden by God, but by showing that they are not expressly commanded by Him, nor necessary for Divine Worship: that the appointment of significant Rites and Ceremonies is a derogation from the Supremacy of Christ, and the Sufficiency of the Holy Scriptures; and that the liberty of Christians consists chiefly in their exemption from all human determinations to any practice, to which God, or the nature of the thing itself has not determined them, although the matter of such determination be those things only which God has left indifferent. With what success they pursue this mode of argument it will be my purpose to determine in a succeeding Chapter; t when I shall endeavour to prove that the Church of England has a power to enact orders for the Worship of God in matters that are indifferent, and to prescribe Rites and Ceremonies that are not contrary to His Word; that being necessarily lawful, against which there is no Law. My present object is chiefly to point out the difference in this respect between the way and means employed by the Church of England to prove the Conditions of Communion in Worship with the Church of Rome to be unlawful, and those by which the same fault is imputed by the Dissenters to the Church of England, that whilst the Church of

England proves that the Church of Rome enjoins Practices which are unlawful for any man to determine for himself, the Dissenters only attempt to prove that the Church of England enjoins Practices which are not unlawful for a man to choose for himself, but only unlawful for authority to choose for him. It is very manifest, therefore, that there is a very great difference between the Church of England against the Church of Rome, and the Dissenters against the Church of England, in the particular management and application of this general proposition, that "we ought to separate from a Church for greater purity;" for the Church of England is secure against all just accusation from the Church of Rome, if this one Proposition be true, viz. that "it is not in the power of any Church to dispense with the Laws of God, or to absolve us from our obligation to keep them:" but the Dissenters cannot avoid the justice of any charge of the Church of England against them, unless this Proposition be also true, viz. that "the Church has no Authority in things of an indifferent nature, to prescribe such in Divine Service, as shall be considered most agreeable to the general Rules of Reason and Scripture, and most suitable to the great ends of Christianity." Now, if what be said in these things will consist well together, that is, if the former Proposition be true, and if the truth of it will not prevent the latter from being false; then the Church of England may with very great reason pretend that it was necessary for her to separate from the Church of Rome for greater purity, or for the avoiding of sin, but the Dissenters will have no warrant from her example to pretend the same in their separation from her Communion. From what has been urged upon this subject, it is manifest that, whether we consider the particular Practices themselves pretended to be unlawful in both Communions, or the mode of argument adopted by the Church of England to prove those which the Church of Rome would impose upon her, and that which the Dissenters employ to make out a similar charge against the Church of England, the difference is so very great that it cannot be said with reason and modesty that the Church of England and Dissenters understand the same thing, by separating for the sake of " greater purity of Doctrine, Worship, and Ordinances;" and, therefore, the Dissenters meaning something else when they urge this pretence for separation from the Church of England, than what the Church of England means when she orges it as a reason for separation from the Church of Rome, they cannot be said to use the same plea against the Church of England that the Church of England uses against the Church of Rome; and, consequently, the Reasons of the Church of England for separating from the Church of Rome for greater purity, cannot possibly justify the separation of the Dissenters from the Church of England for greater purity. But, thirdly, it is objected that " with respect to the Authority

by which the Conditions of Communion are prescribed, as the Church of England denies that the Bishop of Rome has any just Authority to make Rules for her Communion, or to prescribe Laws for her Government, so the Dissenters question the lawfulness of that Authority which has established the Liturgy, and which requires those Rites and Ceremonies, against which they object, &c." Now, in order to ascertain correctly the great difference with respect to Authority between the case of the Church of England against the Church of Rome, and the case of the Dissenters against the Church of England, it will be necessary to consider three particulars; first, the Authority itself; secondly, the manner in which it was exercised; and, thirdly, the nature of the obedience which it required. With respect to the first of these, so far as the Church of England was concerned, it was an Usurped Authority of a Foreign Bishop, whose subject she was not, and to whom she owed no allegiance whatever; with respect to the second particular, it was an Antichristian Authority, because it required sinful and idolatrous practices of all its subjects; and in the third place it was a Tyrannical Authority, because it arrogated to itself an Infallibility in determining all questions of Faith, and in pursuance of such a claim denied to all the liberty of examining its Doctrines and Practices by the Holy Scriptures, requiring their acquiescence therein without the slighest scruple or In opposing, therefore, "the Authority of the Bishop of Rome to make Rules for her Communion, or to prescribe Laws for her Government," the Church of England merely objected to a blind obedience to the Ecclesiastical Tyranny of a Foreign Bishop in matters unlawful to be done by any Christian. Let us now examine the case of our Dissenting Brethren in each of these three Particulars: and, first, with respect to the Authority itself, they object that the impositions of the Church of England are as truly Usurpations upon particular Congregations, as if they had been enforced upon this Kingdom by a pretended Authority from Rome, because they think that every such Congregation has full power in itself to order all things relating to Worship and Discipline, and is not justly accountable to any other Authority for the order it shall take to govern itself in these matters. This notion of course proceeds upon the supposition that Congregational Independency is of Divine right, both in opposition to Episcopal Superiority, and to National Church Government; as I will disprove this position in the Second and Third Chapters of this Work. I leave the decision to the merits of the cause as therein argued: in the meanwhile we may assume (as will be proved hereafter) that the right of Congregational Independency is more novel than, and perhaps as weak, as the pretended Supremacy of the Pope; because it is not likely that that notion of a Church, or of Church Communion, can be true which makes it impossible for the particular Churches of a Christian

Kingdom to be united under the Sovereign Authority in the observance of the same Rules and Laws made for the benefit of them all. Now I have shown that the Church of Christ is in its nature a Visibly United Society; but it is evident that no Society can be united without this principle, "that a lawful Authority is to be submitted to, and obeyed, by inferiors in all lawful things, and that the mere imprudence, or inexpediency of its determinations, cannot dissolve them from their obligation to comply with them;" unless the Dissenters can inform us, what peculiar Communion that is. from which it would be unlawful to separate even upon this principle. "that there is no obligation to Communion, where there is any thing to be reformed in the outward mode of Divine Worship." But, let it be remembered that we are told that in "questioning the lawfulness of that Authority which has established the Liturgy," &c. the Dissenters do no more than the Church of England has done in "denying that the Bishop of Rome has any just Authority to make Rules for her Communion." In saying this they must certainly forget that whilst the latter was the Usurped Authority of a Foreigner, the former was the Authority of the Bishops and Clergy of the Particular Church in which they were born, haptized, and educated; and that in "establishing the Liturgy, &c." although those Bishops and Clergy first agreed upon the Rule and Order for Divine Worship and Church Government, yet as the Rules and Orders thus agreed upon were subsequently approved of by the Houses of Lords and Commons in Parliament assembled, and afterwards made Laws by the Sovereign power of the King; that, therefore, if the confederation of the Particular Churches in this Kingdom to govern themselves. and to serve God in Religious Assemblies by the same Rule, and according to the same Form, can become the matter of a Law obliging all Christians to conformity, there is no Authority wanting to induce such an obligation. Indeed, even if the Churches of this Kingdom had not been united, as they are, into a National Form, but each Bishop and his Presbytery, (or Clergy) had made Rules for Religious Assemblies independently of the rest, yet it would not be lawful for any one to separate from the Parochial Congregation where he lived. Now it cannot be denied but that an English Bishop may have good Authority to govern his Diocese, and an English Minister his Parish here in England, and yet it may be foolish and unjust in an Italian Rishop (as every Bishop of Rome necessarily is) to claim any Authority over the one, or the other; nor can it be denied that the King of England has just Authority here, although the Pope of Rome has none; and that the Laws of the Land concerning Religion, and the Worship of God, do bind the Consciences of the King's Subjects more than if they had wanted the Authority of the Legislative power at home, and came to us from abroad with nothing but the seal of the Fisherman to recommend them; that is, in the latter case we might have refused them as wanting Authority, but not so in the former case, because the matter of them being supposed to be lawful, they ought to be complied with. We may, therefore, conclude with respect to the Authority itself, that although the Pope has no Authority in this Kingdom, yet it does not follow that every particular Congregation must be Independent; nor can the Dissenters take a single argument used by the Church of England to prove her Independency upon the Church of Rome, and make it hold good to prove the Independency of a Congregation either upon a National or Epis-Wherefore, supposing that the decrees of the conal Church. Bishop of Rome to be of no good Authority in England, and the Laws and Ecclesiastical Rules of the Church of England to want no good Authority, the Conditions of Communion being otherwise lawful ou both sides, then the refusal of the Church of England to submit to those decrees of the Bishop of Rome may be justifiable, but the refusal of the Dissenters to submit to the Laws and Rules of the Bishops and Pastors of the Church of England may not be Secondly, the Authority of the Bishop of Rome was exercised in requiring compliance of all his subjects with sinful and idolatrous practices. Now it will be seen hereafter, that the Authority of the Bishops of the Church of England requires nothing but what is agreeable to the Word of God, and that every particular complained of is consonant with the Gospel of Christ; and, therefore, that the refusal to submit to that Authority is not only unjustifiable. but even inexcusable. And, lastly, with respect to the nature and extent of the obedience required by that Authority, the Church of England does not (like the Bishop of Rome) pretend to Infallibility, nor does she deny her Members the liberty of examining her Doctrines and Practices by the Holy Scriptures; for she not only allows them to be read to enable them to judge of the truth of her Laws and Ecclesiastical Ordinances, but she causes them to be publicly read to them in all her Churches, so that she does not educate them like the Church of Rome, in an implicit Faith, and a blind Obediesen, but challenges only that Authority with which Christ has invested His Church.* It is, therefore, evident that there is a great difference between the refusal of the Church of England to submit to the Authority of the Bishop of Rome, and the refusal of the Dissenters to submit to the Authority of the Bishops of the Church of England.

I now appeal to every reasonable man to decide from the great difference of the case between the Dissenters against the Church of England, and the Church of England against the Church of Rome, whether the reason of the separation of the Church of England from the Church of Rome can possibly justify the separation of Dissenters

from the Church of England.

Q. 10.—As it has been objected that the Dissenters are no Schismatics from the Church of England, because the Church of England has separated schismatically from the Church of Rome, can you prove that the Reasons upon which the Church of England charges the Dissenters with Schism cannot effect herself, when the Church of Rome accuses her of the same sin?

If it can be proved that the Church of England has really separated schismatically from the Church of Rome, it will be evident that the Reasons upon which she charges the Dissenters with Schism must necessarily affect herself when the Church of Rome accuses her of the same sin; and, therefore, that the Dissenters can be "no Schismatics from the Church of England, because in like manner the Church of England separated from the Church of Rome, and thereby justified their separation." But I will undertake to prove that the separation of the Church of England from the Church of Rome was a lawful separation, whilst the separation of the Dissenters from the Church of England was an unlawful Schism; and, therefore, that the reasons upon which the Church of England charges the Dissenters with Schism cannot affect herself, when the Church of Rome accuses her of the same sin.

Now from the preceding Definitions of the Nature of Communion with, and Schism from the Church of Christ,* it will appear that the Church of England has not been guilty of Schism in her separation from the Church of Rome, if it can be but satisfactorily proved that she has not "separated voluntarily and causelessly from a Christian Church, of which she was a Member, in Doctrine, Worship, or Government;" and in like mauner if it can be proved that our Dissenting Brethren have "voluntarily and causelessly separated in Doctrine, Worship, or Government, from a Christian Church, of which they were Members," in their separation from the Church of England, they have been guilty of Schism.

In the first place, as it respects the Church of England, it will be necessary to show that first she did not separate from a Christian Church, of which she was a Member, by which I mean a Church having a lawful jurisdiction over her, and to which she owed subjection and obedience; secondly, that her separation was neither voluntary nor causeless; and, thirdly, that in her separation she violated no bond of Church Union, viz. Doctrine, Worship, and Government.

Now, in the first case, I contend that the Church of England, in her separation from the Church of Rome, did not separate from a Church of which she was a Member. For she separated only from the Roman Church, and even that separation consisted merely in discowning the Authority of the Pope of Rome, whom Romanists pretend to consider the Head of the Universal Church. Now nothing can be plainer than that the Roman Church is only a

Particular Church, and not the Universal Church, although we include the Churches of her subordination, or correspondence. is certainly called by her own Members "the Roman CATHOLIC Church;" but such an appellation renders her no more Catholic, and no less Particular, than she would be without it, because to style her so is a Contradiction in Terms, and not less absurd than to speak of a Particular Universal, or to assert the City of Rome to be the whole World. Now the Churches of Rome and England were distinct and separate branches of the Catholic Church, and their holding communion with each other was not essential. For by the Unity of the Christian Church we do not understand a necessary Communion between all branches of that Church, however dispersed, or however distinguished from each other; for this mustdepend up in circumstances: but that Unity which every branch of the Christian Church possesses within itself, when all its Members being "joined together in the same mind, and in the same judgment."* live in dutiful obedience to those " who have the rule over them,"+ and in Christian Fellowship with each other. The separation, therefore, of one of these two distinct Particular Branches of the Catholic Church from the other, was a circumstance by which their existence as Churches could in no respect be affected; because each possessed within itself all those characteristic marks, by which a Church, as a Society of Christ's forming, can be distinguished. The separation, therefore, of the Church of England from the Church of Rome, (as the Church of England was in full possession of those characteristic marks before her connection with the Church of Rome took place, s) consisted in the right which one independent Branch of the Church of Christ claims of separating, in its collective character, from the errors of another Branch of it, with which, from local circumstances, it may, or may not, hold com-In such separation, therefore, we behold the deliberate act of an independent Branch of the Church of Christ, vindicating its own rights against the usurped tyranny of another Branch of the same Church, and breaking off Communion with it, in order to preserve the Parity of its own Worship; although, let it be remembered, even if the Church of Rome had been pure and orthodox. yet the Church of England might have justly cast off her Authority, being usurped, and asserted her own freedom; even as it is the duty and glory of a nation to depose an Usurper, although his Laws and Government are much better than those of the rightful Sovereign. I have proved, therefore, that in separating from the Church of Rome, the Church of England separated only from a Foreign and Particular Branch of the Catholic Church, of which

^{* 1} Cor. i. 10. † Heb. xiii. 17.
§ I refer here parti ularly to the fact, that there was a Christian Episcopal Church, with lawful Governors, in this Island, for at least three centuries before Austin the Monk set his foot in it; and that he: Bishops opposed the proceedings of that haughty Priest, and vehemently denied obedience to the See of Rome, on account of which they suffered very severely.

she was no member, which of course had no lawful jurisdiction over her, and to which she owed no allegiance nor subjection; and therefore in this respect she is guiltless of Schism. I now proceed to prove in the second place that her separation from the Church of Rome was neither voluntary nor causeless, which, as I have shown, are both necessary conditions of Schism. The separation of the Church of England from the Church of Rome was not voluntary in the former, because she was compelled to it by force and violence; * she did not originally attempt a separation, but only desired a Reformation; and if the Church of Rome had complied with her wishes, and removed the Errors and Abuses, Superstitions and Corruptions, Tyranny and Usurpation, which she had introduced into the Faith, Worship, and Government of the Church of ·Christ, the Church of England would still have peaceably continued in her Communion. But it is too well known that instead of complying with these wishes, she menaced all who expressed such a desire, with fire and fagget, with imprisonment, and confiscation of their estate, and every species of torment, if they refused to comply with her corruptions and innovations. The separation of the Church of England from the Church of Rome, therefore, was not schismatical because involuntary. Nor was it a causeless separation, for she had just and abundant reason, because the Church of Rome had made the Terms of her Communion such as could not be complied with without sin. If this can be satisfactorily proved, we may infer that the Church of England could not have been guilty of Schism as a causeless act, for when it is a sin to communicate, it cannot be a sin to separate. To do this, it will be necessary to show that the Church of England did not schismatically separate from the Roman Church in Doctrine, Worship, or Government; in other words that the Doctrines, Worship, and Government of the Church of Rome could not be professed, complied with, and obeyed, without sin; which wi'l also prove that the separation of the Church of England from the Communion of the Church of Rome on that account was causeless on the part of the former. Now, in the first place, it was impossible that the Church of England should have schismatically separated from the Church of Rome in point of Doctrine, because although she may differ from the Church of Rome in some Doctrines, yet as a part is not the whole, so the Church of Rome is not the Catholic Church, but only a Particular Church. But no Particular Church (to say nothing of the Universal Church since the days of the Apostles,) has Authority to make a fundamental Article of Faith, although it may explain, or declare it; therefore, the Church of Rome has no Authority to create new Doctrines, or articles of Faith; and much less, being a Foreign Church, has she any right to impose those new Doctrines upon the Church of England, over which as a perfectly distinct and independent

Church she had no manner of jurisdiction whatever. But, let it be remembered, that the Doctrines on account of which the Church of England has separated from the Church of Rome, are those which that Church, and that Church only, has made fundamental Doctrines of Faith; therefore, by separating from her in Doctrine, the Church of England cannot have been guilty of Schiem. This will appear certain if we consider, that those new Doctrines and Articles of Faith thus introduced into the Church of Christ by the Roman Church were exceedingly dangerous and sinful. That they were derogatory, first, from the Honour of God the Father, by the Worship of Images; secondly, from the Mediatorship of God the Son, by the praying to, and invocation of Saints and Angels; and, thirdly, from the sanctifying influence of God the Holy Ghost, by inculcating human merit, human means, and Works of Supererogation. That they were Doctrines, exactly fitted to feed the ambition of the Roman Hierarchy, to enrich their coffers, to secure their authority, and to promote their ease and luxury, as are the Doctrines of Transubstantiation, Purgatory, her Multiplicities of Vows, her delusions in the principles of Repentance, and her administration of Penances. That they were Doctrines which encouraged the most scandalous irregularities of life, (especially by the sale of human indulgencies,) obstructed the diffusion of Christian Knowledge, and violated the express command of Holy Writ. In a word, the odious invasions and extravagant usurpations of the Church of Rome were abused in nothing more than in the introduction of unscriptural and dangerous Doctrines, and in the imposing them upon all in her Communion. So far, therefore, from professing the Doctrines of that Church, the Church of England had great cause to endeavour by all lawful means to separate from her on that account, and to restore Religion to its primitive Doctrinal purity. We are, therefore, justified in believing that the Church of England has not been guilty of a schismatical separation from the Church of Rome in point of Doctrine; especially if we bear in mind that in her separation she was careful to preserve "the Unity of the Spirit in the Bond of Peace;" that, as she formed no new Church, so she introduced no new Doctrines, or Articles of Faith; that the Doctrines which she now professes, (and which are no other than what the Catholic Church has received from Christ and his Apostles, and which were constantly professed by their Successors in the Primitive Church,) were always maintained by her, although loaded and obscured with Romish errors and super-

The reader may learn to what extent Christianity has been indebted to the Church of Rome for Doctrinal Innovations, by the following list of some of them:	
Purgatory 593	Celibacy of Priests A D. 1015
Image Worship 715	Elevation of the Host 1999

stitions: that she still professes the old Doctrines purged from the impurities which they had contracted in passing through so many degenerate ages. Secondly, I contend that the Church of England has not schismatically separated from the Church of Rome in As the Church of Rome is only a Particular Church. and no otherwise Catholic than her neighbours are who profess the same Christianity, she can have no more power to censure the Church of England than the Church of England has to censure her. * and therefore the Church of England may lawfully depart in Worship from the Unity of the Church of Rome, being but a Particular Church of which she was not a Member. Now as by Worship must be meant Public Worship considered only in Substantials and Resentials, and not as it is clothed with peculiar Modes, Rites, and Ceremonies, (for, otherwise it is no bond of Union between Particular Churches,) therefore the Church of England can be proved to be guiltless of Schism in Worship from the Church of Rome. Now the Substantial and Essential parts of Public Worship are Prayer, and the Administration of the Blessed Sacraments; and in different Particular, or National Churches, these things may be performed in a different manner, and with different Rites and Ceremonies, and yet those Churches may nevertheless still maintain Communion with the Catholic Church, and consequently be guilty of no schismatical separation from it, nor from one another. Therefore, the Church of England has not schismatically separated from the Church of Rome in Worship, as a boud of Church Union. I readily admit that she uses not the same Form of Prayer, because the Church of Rome had corrupted the Pure Worship of God by Subtractions and Additions; she had introduced Prayers in an unknown Tongue, and abused Divine Worship with corrupt and unlawful Practices, which she imposed upon all in her Communion; viz. the Invocation of Saints and Angels, the Advration of Relica and Images, the addition of fine Sacraments never instituted by Christ, and the taking away one half of one of those which he did institute, viz. the Cup; and the reading of the Scriptures in Latin, which renders them uninstructive. By these and numberless other superstitions the Church of Rome had corrupted the Pure and Primitive Worship of God; and, therefore, the Church of England in separating from her Communion on that account was not guilty of Schism in Worship. I will now endeavour to acquit her of that sin with respect to the third bond of Church Union. viz. Government, Now the separation of the Church of England from the Church of Rome in point of Government, was only an endeavour to preserve those Rights and Privileges, which by the Laws of Christ belonged to her, and an unwillingness to yield them up into the hands of a pretended Pope, vesting him with a boundless power over all Churches and Kingdoms in the World. For, as has already been

proved, the Church of Rome being but a Particular Church had no jurisdiction whatever over the Church of England, and therefore her Pope had no more right to govern the Church of England than the Archbishop of Canterbury had to govern the Church of Rome. Because, therefore, the Church of Rome usurped in external Government a higher place and power in the Body Ecclesiastical than was lawfully due to her, the Church of England disowned that Government. Now that this power of the Roman Pontiff was usurped, is very evident. For, although Christ, our great and Universal Pastor, did found and constitute a Church, and did not leave it without Laws and Rules to be governed by, nor without proper Governors invested with power and authority to execute those Laws, yet he never delegated all his power to any one person, nor did he substitute any one person to be the Universal Pastor of the Church after Him: and although He has but one Church, which is His Body, yet the Unity of that Church does not consist in its being one organized Politic Body under the Government of one Visible Head on Earth, because Christ is its Head, who not only speaks no where of His Vicar, but cannot even require a Vicarous Head of the Universal Church on Earth, being Himself present every where: and, therefore, the Unity of the whole Church cannot consist in its Union to such a Vicarous Head, because there can be no other Universal Head of Unity than Christ only. As it would be needless to defend such a position in a Protestant country where it is universally admitted, and especially as the arguments against it will be refuted in the Second Chapter of this Work, it will be sufficient for my present purpose to adduce the Authority of St. Paul; "Now." writes the Apostle, "every one of you saith, I am of Paul, and I of Apollos, and I of Cephas,"* (or Peter,) on which account he consures them severely. Now, it is very evident that if Christ had made Cephas, (or Peter,) the Vicarous Head of Unity, (as the · Romanists pretend,) St. Paul's arguments against these factions would not have been valid, because at least those who were united to Cephas, or Peter were in the right. But as St. Paul knew no other Universal Head of Unity than Christ Himself, he considered those who said they were of Peter, or belonged to him, as their Head and centre of Unity, (which is the case with the Church of Rome to this day,) to be as great Schismatics as those who said they were of Paul and Apollos, and those who separated from Peter as a pretended centre of Unity, not only as no Schismatics, but as returning to that "liberty with which Christ had made them free." Indeed the notion of the Supremacy of the Pope of Rome is not only not grounded upon Scripture, but is at direct variance with the practice of the Primitive Church for six centuries; t it was condemued as Antichristian by one of the Popes of Rome, and disowned by a General Council, even after it was publicly usurped.

^{* 1} Cor. i. 12. † The title of " Universal Bishop" was first conferred upon Boniface III. A. D. 60f.

In assuming it, therefore, the Church of Rome has not only rebelled against General Councils, (which she considers infallable,) but she has broken and taken away all the lines of Apostolical Succession excepting her own, and appropriated all original jurisdiction to herself; she has challenged a Temporal Power over Princes either directly or indirectly, thereby engendering sedition and rebellion: and she has separated by her Tyranny and Censures a great part of the Christian World, (including the Church of England,) from her Communion. If then the Government of the Christian Church was never lodged in the hands of any one person since in those of our Saviour, and was never even thought to be so for six hundred years afterwards, we may conclude that, although United in His own sacred Person, He left and shared it equally amongst His Apostles. from whom it was derived to their Successors, the Bishops and Pastors of His Church, (which indeed is the received opinion of all Antiquity,) and that it now lies dispersed among all the Bishops of Particular Churches, unless they be lawfully called and assembled in Synods or Councils, under the protection and assistance of Civil It is very evident that this is not only the correct notion, but that it is even the only allowable notion, of the visible and external Government of the Catholic Church; and that it is the very notion that all the World (excepting those indeed who have submitted to the Usurpations of the Church of Rome,) ever had and still have to this day. Hence it is apparent that the Church of England maintains no other Government than what the Catholic Church has received from Christ and His Apostles, and which was constantly and uninterruptedly maintained by their Successors for fifteen successive centuries. We are, therefore, justified in drawing this conclusion, that the Church of England has not separated schismatically from the Church of Rome in Government. as a Bond of Church Union. From what has been urged upon this subject, it is very certain that the Church of England in her separation from the Church of Rome did not "separate voluntarily and causelessly from a Christian Church of which she was a Member, in Doctrine, Worship, or Government;" and, therefore, that the Church of England was not guilty of Schism in her separation from the Church of Rome. It will now be necessary to take into consideration whether our Dissenting Brethren have not been guilty of Schism in their separation from the Church of England: that is, whether they have not "separated voluntarily and causebessly from a Christian Church, of which they were Members, in Doctrine. Worship, and Government." Now, first, the Church of England is a National Church, or Society, whose Members are united together by Common Rules for Government and Worship. consulted upon, and agreed to, by the Bishops and Clergy in Convocation assembled, and made Laws to all the particular Congrega-

tions of this Kingdom, by the authority of the Sovereign. certainly been admitted that this Church, which was formerly subjected to the Church of Rome, separated from that Communion: but in so doing we only see the deliberate act of one independent Branch of the Church of Christ vindicating its own Rights against the usurped tyranny of another Branch of the same Church, and breaking off Communion with it, for the preservation of the Purity of its own Worship. But, let it be remembered, the Church of England did not so separate because she believed it unlawful to obey a competent authority that should presume to enjoin, or determine, indifferent things relating to the Worship of God, because if such an authority were to be disobeyed, divisions in, and separations from the Church would then be endless, for a submission to the Authority of the Roman Church, especially in things unlawful to be done by any Christian, is by no means necessary to prevent But, although the Church of England is opposed to the Tyrannical Usurpations of the Church of Rome, and does not consider that Ecclesiastical Tyranny, and a blind obedience are at all necessary to keep those Christians together in one Communion that live within one Jurisdiction, she nevertheless considers that a due exercise of authority in lawful Superiors on the one hand, and a dutiful subjection of Inferiors to it on the other, are necessary: and both these upon principles that consist very well together -for a foreigner ought not to affect an authority over us, nor require unlawful terms of Communion from us, and on the other hand we ought to do what is lawfully commanded, and by no means to violate the Unity of the Church by causeless separations; for if there are any Scriptural Injunctions more forcibly laid down than others, they are those of a due deference to Church Authority, and a maintenance of Church Unity. + Now, it cannot be doubted but that the Dissenters in separating from the Church of England have "separated from a Christian Church, of which they were ' because they have not separated (as did the Church of Members,' England) from a Foreign Church having no lawful jurisdiction over them, but from the Particular Church established in their own country, of whose Communion they had been made Members by Baptism, and to which they owed that subjection and obedience due to the Church of Christ. Now, in this separation we see the act. of an individual Christian, setting up his own definitive standard of judgment in Religious Matters, and grounded upon the pretended right of separating from the Church of which he ought to continue a Member for any reason which to him may appear sufficient; or, should be be so disposed, for no reason at all. Such a mode of proceeding, (as it must necessarily follow that many will separate from the Communion of the Church for the mere sake of gratifying some private prejudice or opinion,) is absolutely incompatible with-

the existence of the Christian Church as a Society. It should also be remembered that in separating from the Church of England. (unlike that Church in her separation from the Romish Church,) the Dissenters joined themselves to another Church, or rather they formed a Church for themselves upon a new plan of their own, erecting their own private judgment against the public judgment of the Catholic Church in the purest ages of Christianity. Secondly, the separation of the Dissenters from the Church of England was a voluntary separation. This, I think, will be readily admitted even · by themselves, because every means has been employed, and every exhortation used to prevent it, whilst every argument has been adduced to persuade them to return to her Communion. They separated, not by chance, but by choice, not by force, but by inclination; there can be no doubt, therefore, but that it was a voluntary act. Thirdly, I contend that the separation of the Dissenters from the Church of England was a causeless separation. Let me not be supposed to think it impossible for the Church of England to give sufficient cause to justify separation from her Communion; and still less let me be supposed to imagine that our Dissenting Brethren do not sincerely and conscientiously believe that they have sufficient cause for their separation. But it must be recollected that it is not every occasion which our own private opinion may suggest to us, that is to be assumed as a sufficient cause for separation, even if there were really some error (or at least if we were persuaded that there was,) in the Doctrines, Worship, or Government of that Church of which we are Members; because we ought rather to suspect our own judgment, and suppress our own sentiments, than break the Peace and Unity of the Church. Now, as an erroneous persuasion that something is lawful to be done which God has forbidden, will not acquit any man who has the means of better information from sin, in doing according to his -persuasion of the lawfulness of what he does, so neither will any man's erroneous persuasion that his Superiors require him to do what is unlawful, when the thing itself is lawful, acquit him of the guilt of disobedience, in following that persuasion. If those to whom God has given authority, being corrupted in their judgment by passion, or any worldly interest, consider those things lawful which God has forbidden, and impose them upon all that are subject to their authority; their persuasion will not hinder their being grievous sinners against God, nor exempt them from being answerable to Him for abusing their authority, and for all the pernicious consequences of that abuse, in drawing some men into wicked practices, and in punishing others for well doing. And by a parity of reason, if subjects, not rightly attending to the rule of their duty, persuade themselves that those things are unlawful which their Superiors enjoin them to do, (whereas they are indeed indifferent,) and on

that account refuse to do them: this section will not acquit them before God, nor binder them from being answerable for cabusing their diberty, and for all the mennicious consequences of their disobedience, in setting a bad example, in breaking the peace of the Church, in disturbing public orden, and (which frequently happens,) in giving occasion to the very worst of men to profune the name of God, and to speak levil and blaspkomens things of His Holy Religion. In the case, therefore, of a Partieuler Church, having a lawful jusisdiction over us, and of which we are Members, nothing can justify a separation from its Communion, unless that Church profess an error, or maintain an erroneous practice, which tends to subvert the Gospal of Christ; that is, unless it make the terms of Communiou such, that they cannot be complied with without sin, and danger to our eternal -salvation. Thus, the separation of the Church of England from the Church of Rome rested not on mere errors, but on points coccutial to the Christian Faith, and highly important to the interests of morality, and to the due advancement of religious knowledge: the Doctrines and Practices of the Church of Rome were subversive of the Gospel, and could not be professed and complied with without sin, and danger to our eternal sulvation. Now it is very easy to ascertain whether any Doctrine, or Practice of the Church of England be subversive of the Gospel, because it will be then manifestly apposed to Scripture; but I will prove in the following Chapters that the Church of England does not only not profess any Doctrine or Practice, which is manifestly opposed to Scripture, and subversive of the Gospel, but that her Doctrines and Practices ase perfectly agreeable to both, and that, upon all accounts of decency and expediency, every Particular excepted against, so far from betraying any want of judgment in those who prescribed them, that it is an indication of the great wisdom and caution with which they proceeded. It is, therefore, evident that the separation of the Dissenters from the Church of England is a caussless separation. I will now proceed to show that they have schiematically separated in Doctrine, Worship, and Government, from that Church. First, they have set up their Private Judgment in Dectrine against the Public Judgment of the Particular Church of which they were Members, declared in a National Convocation of the Bishque and Pastors of that Church: and by forming their own Doctrines, fmany of which are utterly at variance with each other, with Reason, and with the Word of God,*) have through tenaciousness of their opinions, broken Communion with that Church: they have, therefore, incurred the guilt of Schiem in Doctrine as a Bond of Church Union. Secondly, the Dissenters have schismatically separated from the Church of Rugland in Worship, as a Bond of Christian Unity; because in their case is not signified Public Worship in Substantials.

sinh Essentials only, but the established Public Worship of a. Baoticular Church, even the Church of England, not abstracted from, but clothed with its peculiar Modes, Rites, and Ceremonies. In separating, therefore, from her Public Worship, and refusing tojoin in Communion with her Members, (so far as it is in their power, and where they may, without the violation of any Doctring, or Present of Christ,) they divide themselves needlessly from the Budy of Christ, and so from all the promises of the sacred and comfortable influence of that one Head and one Spirit. They are, therefore, Schiematics from the Church of England in point of Worship, as a Bond of Christian Unity. Lastly, I will endeauour to prove that our Dissenting Brechren have incorred the guilt of Schiem in Government from the Church of England. Now, as I have elsewhere observed, there is no one Scriptural Injunction more foreibly haid down than that of a due deference to the Governors of the Christian Church, for we are commanded to "obey them thathave the rule ever us, and to submit ourselves, for they watch for our seals, as they that must give an account." Now, the Dissenters have separated from, and refused obedience to these Government and Pastors, whose authority in Ecclesiastical Matters is supposed to be of God, and the duty of submission to whom is required in the general precepts of obedience to Superiors. For, let it be remembered, that by such Government I do not mean the tyrannical usurpation of a Foreign Bishop (which the Church of England willingly disowned, and was therefore guiltless of Schism,) but the Government of the Particular Church of their own country, lodged in the Bishops and Governors of that Church, to be administered by them according to such Laws and Rules as are agreeable tothose of the Christian Church. Now an English Bishop has indis-putable. Authority to govern his Diocese, and a Minister his Parish here in England, and yet it may be foolish and unjust in a Foreign (Malian or Homan) Bishop to claim any Authority over the one or the other; and the King of England has good Authority here, although the Pope of Rome has none; and the Laws of the land concerning Religion and the Worship of God bind the consecures of the King's Subjects more than if they had wonted the Authority of the Legislative Power at home, and came to us from. abroad, with nothing but the seal of the Fisherman to recommend them. Wherefore, supposing the Decrees of the Bishop of Rome to be of no good authority amongst us, and the Laws of the English Bishops on Ecclesiastical Matters to want no good authority (the conditions of Communion being otherwise lawful on both sides,) then the separation ensuing upon the refusal of the Church of England to automit to those Decrees of the Bishop of Rome would, not be schismatical on her part, but the separation of the Dissenters, refusing to submit to the Laws of the English Bishops, must

necessarily be so on their part; and especially because, after such separation they erect a new Government, and establish a new order of Priesthood, unheard of in the Christian Church for the space of fifteen centuries after the Apostles,* without making any appeal by miracles to their immediate authority from Heaven for so doing. It is evident, therefore, that the Dissenters have schismatically separated from the Church of England in Government as a Bond of Church Union. If such an act be no Schiem, what constitutes Schism? Of this I am well satisfied, either that this is that sin designated by Schism in the Holy Scriptures, or that there is no such sin in the Christian Church; and if there be not, the Apostles and Primitive Pastors of the Church either were sadly deceived themselves. or strained themselves to deceive others. From what, then, has been urged upon this subject, we cannot doubt but that in separating from the Church of England the Dissenters have " voluntarily and causelessly separated from a Christian Church of which they were Members, in Doctrine, Worship, and Government;" and consequently, that they are guilty of Schiem in their separation from that Church.

· INFERENCES FROM THE PRECEDING ARGUMENTS.

Absence

d 1 .

Because it has been proved that the separation of the Church of England from the Church of Rome was a just and lewful separation, but that the separation of the Dissenters from the Church of England was an unjust and unlawful Schism; therefore, the separation of the Church of England from the Church of Rome does not justify the separation of any Dissenter from the Church of England. Moreover, because it had before been proved that it is not possible for any one who has schismatically separated from the Church of England to continue a Member of the Church of Christ, that is, all those who have separated from the Church of Christ, and cannot properly be called Christians; and because it has been since proved that the Dissenters have schismatically separated from the Church of England; therefore, the Pitsenters are no longer Members of the Church of England; therefore, the Dissenters are no longer Members of the Church of England; therefore, the Dissenters are no longer Members of the Church of England; therefore, the Dissenters are no longer Members of the Church of England;

^{*} Chap. iii. † See preceding "Inferences." p. 52. || Quest. 10.

† The subject having been hitherto argued a posterieri, the truth of the last inference must necessarily depend solely upon the success with which the objections of our Dissenting Brethren will be refuted in the succeeding Chapters; because if I fail in establishing the excellency of the Church of England in every Particular excepted against her, the Dissenter examnot have separated councilersty, and, therefore, not schimatically, from her Communion

CHAP. II.

NATIONALITY AND REGAL SUPREMACY

OF THE .

CHURCH OF ENGLAND.

"Our Laws made concerning Religion take originally their essence from the power of the Whole Realm and Church of England, than which nothing can be more consonant unto the Law of Nature, and the Will of our Lord Jesus Christ."

Hooker's Ecclesiastical Polity, Book VIII.

"Thus saith the Lord God, Behold, I will lift up mine hand to the Gentiles, and set up my Standard to the People; and Kings shall be thy nursing Fathers, and Queens thy nursing Mothers." Isaiah, xlix. 22, 23.

OBJ.—"I object to the general Constitution of the Church of England, as National and Established; which of itself alone would oblige me to dissent from her Communion, even though the Doctrines preached in her be the Doctrines of the Gospel, and her Ministers practised what they preached. For a National Church is an Institution fundamentally unlawful and abstractedly sinful; it has not only no sanction either in the Old or New Testament, but we find that it was decidedly opposed to our Blessed Saviour's intentions, because he declared that 'His Kingdom was not of this World."

Q. 11.—What reasons have you for supposing that a National Church is not an Institution fundamentally unlawful and abstractedly sinful?

To disprove the notion of a National Establishment being unlawful and sinful, it will be necessary to examine the arguments upon which its unlawfulness must necessarily depend. Now it is evident

that if it were an unlawful Institution, it would have been discountenanced by the Almighty; that our Lord Jesus Christ would have positively warned His Disciples against it; that His Apostles would have expressly forbidden it; that the Early Fathers who lived near the Apostolic Ages, would have protested against the first innovation; that the unlawfulness of the Practice would have been discovered by those Presbytenian Divines on the Continent who protested against many points of Discipline in her Communiou apparently less objectionable, and by the old Puritan Divines who on other accounts second from her Communion; and, finally, that Divine Providence would never have interposed in its preservation. But on the contrary, we find that the Almighty did not only not discountenance a National Establishment, but that He Himself first instituted it by blending indissolubly the Church and State in the Israelitish polity: that our Lord Jesus Christ did not only not warn His Disciples against such an Institution, but that He constantly sanctioned by His Sacred Presence the National Church Establishment of His native land, and preached in its Temple, (as on the great day of the Feast,) the words of eternal life: that His Apostles did not only not expressly forbid the interference of civil Governors in the concerns of Religion, but that, they invariably lead us to suppose from their writings, that "Kinge should be the nursing Fathers, and Queens the nursing Mothers "* of the Christian Church, being the very character and duties assigned them in Scripture; we find, moreover, that the Early Fathers who lived near the Apostolic ages, did not protest against the first innovation; that the unlawfulness of the practice was never discovered by the Presbyterian Divines on the Continent, or by Knox in Scotland, whose only complaint, as well as that of the old English Puritan Divines, was that the existing Governments of their respective Countries were hostile to a pure Form of Religion, and not that if such hostility ceased, it would be abstractedly unlawful to conform to, and obey them: and, finally, we find that Divine Providence has not only not refused to interpose in the preservation of a National Church, but that it has very frequently interposed in the preservation of the Nationality of the Church of England, which sufficiently indicates that her Establishment is lawful; her narrow escapes from destruction in the reigns of Henry the Eighth, and Edward the Sixth; the violent assaults made upon her by the cruelty of Mary, which she outlived; her astonishing deliverance from destruction in the reign of James the First; her distressed condition under Charles the First, and Restoration under Charles, the Second; her perilous state from the Popish Superstition of his brother James, and uninterrupted prosperity after the Revolution to the present period; circumstances which sufficiently prove that the hand of God alone has kept the National Church of England alive

reminded translimatifield dangers. Hence we may infer that a Mational Church Establidament cannot be an dustination fundamentally uniful.

. Q. 142. —Is there any sunction in the Old and New Ilestaments for a National Church Establishment, or was it our Saviour's statestion by saying that "His Kingdem was not of this World,"

40 appuse such an Institution?

Whe cannot drawe a better sanction for a National Church Establishment, Ithan that contained in the Old Testament, wherein it cis recorded that in the only nation for which Jehovah condescended timinediately to lugislate, He saw dit to unite closely and inseparably the disclesization with the Civil Polity, and expressly and frequently camproved of the Legislation by the State in Ecclesiastical Matters, mend fits spatuonizing in a variety of ways the public cultivation of Religion. It is, therefore, certain that the Old Testament sanctions a National Church Establishment. Nor is the New Testament less -favourable to such an Institution, although it may not be so tempressly enjoined. The Old Testament in assigning the character and duties of Christian Sovereigns had predicted that they should the "the Nursing Fathers and Nursing Mothers" of the Christian Church, thereby implying that a National Church Establishment should at an early period be founded under the Christian disneusation. Our blessed Saviour in consequence of such an intimation, or with a wiew probably of sutisfying His Disciples that such an Institution was perfectly lawful, not only constantly frequented; and preached lin the National Church of His native land, but even appointed Twelve Apostles in allusion to the Twelve Patriarche, and Beventy subordinate Ministers in allusion to the Seventy Elders of the Nutional Sewish Church: for let it be remembered that although your Saviour lamented the real defects of the National Church Establishment of the Jews, yet He never declared the principle stack to be unscriptural, and that, although He purified the Temple with a scourge of small cords," yet he never suspected that it sught to be destroyed. Indeed, as He designed the continuance and preservation of His Church, and considered the most effectual mode for its preservation to be a Union of its Members, t (provided the Union were such as did not overthrow the ends of it,) we cannot shoubt but that it was His design to institute a National Church Matablishment, as tending to promote such Union, and to prevent any inconveniences and mischiefs which might happen to it. tit had really been His Will or intention that no National Church .Ratablishment: should over the founded under the Christian Dispencention. He would most certainly have expressly forbidden such an Institution, because as neither Jews nor Gentiles disputed its lawfuleness the latter (unless they had been plainly forbidden an Established (Church) would upon their conversion naturally employ one for their

⁺ Isaiah xlix. 22, 23. † Quest. 3, 4, and 7.

Christian Worship, as they had before universally done for their Pagan, and the former would not only continue what they formerly had, but it is to be feared would be too much juclined (as in the case of the Pharisees) to rest contented with its external Forms to the exclusion of "the weightier matters of the Law." It will be, therefore. necessary to inquire whether our Saviour has any where expressly forbidden such an Institution. It is true (as our Dissenting Brethren object,) that He has declared that "His Kingdom is not of this World," but such a declaration has no bearing whatever upon the question of an Established Church, because it only implies (what no advocate for a National Establishment would ever dispute,) that temporal ends were not the object of the New Testament Dispensation: because, therefore, a National Church is not designed for the attainment of objects of human policy, but of spiritual utility (as will be proved hereafter,) and with a simple aim to promote the increase and perpetuation of Pure Religion, our Saviour's declaration cannot be construed as any prohibition whatever of such an Institution. But as we cannot possibly infer the unlawfulness of a National Church Establishment without supposing the existence of such a Prohibition, it will be necessary to be guided in our decision by the instructions of our Saviour on this important subject to His Apostles. . Now. He must have been well aware that the prejudices, habits, and persuasions of those individuals were strongly in favour of a Church Establishment, because they had been educated under one. and that they could never suspect that under the New Economy such an Institution, which before was of Divine appointment, had become unlawful, unless He Himself had expressly forbidden it: if, therefore, a National Church had been opposed to His Divine Will and intentions, He would most assuredly have forbidden it in the presence of His Apostles; but we cannot find that He has any where forbidden it, nor indeed that He has even thought it necessary to caution them against pressing the subject too pertinaciously upon the Gentile nations, which is rather surprising, if we only recollect how very naturally the Apostles would be inclined to do so. from their strong prepossessions in favour of an Ecclesiastical Polity connected with the State. Nor can we find that He has in any one single instance forbidden the interference of Civil Governors in matters of Ecclesiastical regulation, although he must have well known (what is obvious to every man ordinarily versed in human life.) that there is usually a strong and often undue disposition in persons in stations of authority to mould others to their own way of thinking, so that it was far more probable that a newly-converted Pagan Prince, accustomed in his days of ignorance to a State Religion which admitted no tolerance of unaccredited opinions, would err on the side of undue interference than of too great an abstinence from civil enactments in Religious concerns. This total absence of

all Prohibition on the part of our Saviour is necessarily a sufficient sanction for an Established Church. But it may be objected that because Christ has not forbidden such an Institution, it is no reason why He should have enjoined it. I do not say it is; but let it be remembered that there are two very satisfactory reasons why He should not have enjoined an Established Church, however, he may have wished to do so: First, because such an injunction would have been quite superfluous, and could only have led the minds of the Apostles too closely to the Old System, and revived the lingering prejudices of their education in favour of the abolished parts of Judaism, because their prepossessions must have been very strongly on the side of an Ecclesiastical Polity connected with the State; and. Secondly, because our Lord was not speaking to Princes and Legislaters, but either to Ecclesiastics or Private Individuals : but it being a rule almost without exception in the Scriptures, not to teach one class what are the duties of another, but to teach engh what are its own: that although Husbands are enjoined in the New Testament to love their Wives, and Wives to: obey their Hashands. vet Husbands are not instructed to exact obedience, nor Wiveslove: although Children are tangent to submit to their Parents, and Parents not to prevoke their Children; and Servants to obey their Masters, and Masters to be kind to their Servants, yet neither class is arged to insist upon what it has a right to demand from the other; we have no reason, therefore, to doubt but that if Christ had been addressing Princes and Legislators instead of Ecclesiastics and Private Individuals. He would have enjoined them to found a Church Establishment: This appears to be a very probable conclusion if we only recollect that the general tenour of our blessed Savion's allusions to the Christian Church proceed on the supposition of its being an outward and visible Society, in which Order, Symmetry. and Union are to be preserved, and that in a manuer which counst. on a large scale, at least, be conceived possible but by means of a pablicky recognized Church Betablishment; whilst from mady particular Texts in the New Testament it plainly appears that the organization of a legular apparatus for the Anstruction of all ranks of the community, in the Faith and Practice of the Gospel, is not less a Duty on the part of Christian Rulers than the promotion of Religion by a Parent among his Children, or by a Master among his Servants. While the number of Disciples was small, and before Kings and Nations were converted to the Faith, a National Establishment was unattainable; but we may be assured that if the Jewish. Sanhedrim had been converted to Christianity, it would have been lawful for them to have converted their Synagogues into Christian Temples: that, if the Emperor Nero and the majority of his subjects had been converted, St. Paul would not only not have blamed him for establishing the Worship of the one True God, and Jesus. Christ whom He had seat, in place of the Classical Superatitions of Greece and Rome, but that he would naturally and instinctively have followed up the system in which he kimself had been educated, and have earnestly exhorted his Royal Convert to provide, as far as possible, for the extension and permanence of the Gospel among the body of the people, by founding a regular National Establishment, We may, therefore, safely conclude that the Old and New Testaments do sanction a National Church, and that such an Institution was perfectly consistent with the intentions of our blessed Saviour himself.

OBJ.—" A National Church is moreover a perfectly upper cessary Institution; for, although it may be pretended that it is expedient for the preservation of Morality and Religion in a Nation, yet this is confuted by the simple fact of the Purity of Doctrine and Morals among Members of Dissenting Communities; indeed to adduce such an argument, is nothing less than to make a National Church usurp what is exclusively the office of the Holy Spirit, and to interfere with the Doctrine of God's Superintending Providence. The case of the Primitive Church of Christ is a conclusive proof that National Church Establishments are unnecessary, as well as the case of England during the Protectorate of Cromwell, and that of the United States of America in the present day; &c. In a word, as I believe the Church of England to be but very imperfectly reformed, from the corruptions of Popery, so I look upon her Nationality as one of the most glaring of those corruptions, making the Church a Political Institution, and a mere engine of the State."

Q, 13.—How is a National Church necessary for the preservation of Morality and Religion in a Nation?

i Time

It requires no argument to prove that Morality and Religioncannot be preserved in a Nation without maintaining the knowledge and profession of Christianity—this is generally admitted. But it is equally certain that the knowledge and profession of Christianity cannot be maintained without a National Church Establishment, Now, it is necessary, assufedly, for every Christian Minister to be able to confute the objections of Infidels and Deists, by establishing the genuineness and integrity of the Canonical Scriptures,—to have made himself familiarly acquainted with the Sacred Writings, History, and Polity of the Jews, because the Christian Religion is necessarily and intimately connected with the Jewish Nation, having been first published in the country of Judea, and built upon the more Ancient Religion of the Jews-to be prepared to repel the calumnies of that blaspheming people, and confute their misinterpretations of their own books, by bringing Moses and the Prophets to bear witness to Jesus of Nazareth-to be qualified to interpret the obscurities of those ancient writings in which the Christian Religion is contained, by acquiring a critical knowledge of the languages in which the Scriptures were originally written, (which have long since ceased to be spoken in any part of the world,) because they contain many doubtful forms of speech-to have perused and consulted the Authors connected with the age, the country, and the subject of the Greek and Hebrew Scriptures, because those Scriptures contain several allusions referring to objects or usages which no longer exist, and which require explanation and to possess a penetration in abstruse questions, a quickness in philosophical discussion, and a sound judgment. But, it need not be hinted that these talents, (without which "the work of an Evangelist" will be but ill performed,) are not in the present day infused by inspiration,* but must be acquired by diligent study; so that it is impossible for any one who has not been educated for the office of a Christian Minister. to be able to acquit himself with any decency. Hence we perceive the secessity of setting apart, and secluding from other employments by public authority an order of men to the study and teaching of Religion, and to the conducting of Public Worship. Now, if those persons be secladed from the employments of any other profession, they are also deprived of its profits: it is, therefore, certain that they ought to be enabled to derive a maintenance from their own. Now, this maintenance must arise either from voluntary or compulsory contributions. But there exist many insurmountable objections to the scheme of voluntary contributions, for it would be difficult by their means to establish and uphold associations for the support of

It has been confidently asserted by many, that as the Apostles were illiterate men, learning and education are, therefore, unnecessary in a Preacher of the Gospet, and consequently that the untaught labourer or mechanic is as well qualified to preach Christianity as the regularly educated Minister; for what need, say they, has God of Man's learning? Now, if the Apostles were really such illiterate men as these persons pretend, they gave, methinks, a very strange proof of their illiterateness, for we are told that they possessed a thorough Investigate of enery language under hauten. (Acts, ii. 3, 4)—Moreover, even admitting that they were chosen from the ignorant, yet even this circumstance will by no means warrant the absurd conclusion drawn by our opponents, because the two cases are not analogous; for the Apostles might have been so chosen, that the wisdom with which God had supernaturally endued them from above might appear the more admirable from their greater want of human learning, and, therefore, that those who had been acquainted with the poor and ignorant condition in which they formerly lived, might be the more attentive to their subsequent preaching, as they could not but wonder at, and admire the learning and wisdom with which they spoke. If it be true, indeed, that God has no need of Man's learning, "how much leas need" (as the learned Dr. South has judiciously observed) has be of Man's learning, "growence." It is, however, but justice to the Dissenters in general to remark, that it is from the Wesleyan Methodist that we chiefly, though not exclusively, hear this senseless jargon,

Christian Worship and Instruction, because very many, taking advantage of the option imprudently left open to them, would contribute nothing at all, and, therefore, Christian Congregations would neither be numerous nor long continued, and this liberty would finally operate to the decay of virtue, and an irrecoverable forgetfulness of all Religion in the country. Moreover, the maintenance of the Christian Ministry by voluntary contributions would allow pretences of conscience to be an excuse for not sharing in a public hurden, because by dissenting from the National Religion, men would be excused from contributing to the support of the Ministers of Religion, and by so dissenting, and consequently by dechining to frequent Religious Assemblies, as they could save their money, and at the same time indulge their indolence, and distaste for the exercise of seriousness and piety, voluntary contributions would evidently present temptations of interest in opposition to the duties of Religion. The natural consequence of this would be, that many districts would remain unprovided with any Christian Ministers, or the few devout and pious persons who attended upon the offices of Religion, would be compelled, at a very considerable expense to themselves, to form and maintain a Religious Assembly, or lament in vain the want or distance of one. Nor is this all. If the Christian Ministry were dependent, not only for their success, but even for their very subsistence, upon the voluntary contributions of their hearers,-that is, in other words, upon collecting and pleasing a crowd-will not each Minister be rather tempted to consider how he may increase his income, than be disposed to communicate to his hearers the sublime truths of the Gospel? And since experience in the disposition of the common people easily assures us, that they are frequently more anxious to be gratified in their taste for vohement and impassioned oratory than to be edified in Christian Knowledge, will he not be obliged to adapt his Doctrines to the pleasure of a capricious multitude, at whose mercy, and in constant bondage to whose tyrannical insolence he will be necessarily compelled to live? Can such an one be expected to "declare the whole counsel of God" to the flock committed to his care ?* or can be be expected to submit to this mortifying loss of independence, without a sacrifice of principle, and a depravation of character? follows, that if a Minister be made to depend upon the voluntary contributions of his hearers, preaching would become a mode of begging, and it would be impossible to engage men of worth and ability in so precarious and humiliating a profession. From these arguments it is evident that there exist many insurmountable objections to the scheme of voluntary contributions, + affecting both

^{*} A remarkable instance is recorded by the Rev. Thos. Scott, Rector of Aston Sandford, which very forcibly illustrates the preceding argument. See His Life, by his Sun. Seeleys, London.

[†] It must, certainly, be admitted, that the Dissenters support their own Ministers by voluntary pontributions, but yet when examined, this argument will by no means satisfactorily remove.

the Congregation and the Preacher, and we are, therefore, compelled to infer that the Christian Clergy must derive their support from revenues assigned by Law, and compulsory upon those who contribute thereto. It now only remains for us to inquire whether this revenue or provision should be extended indifferently to all sects, or confined to the Teachers of that one System of Doctrines and Government only, which is approved of by the State. It is unnecessary to observe, that upon the decision of this question will depend the necessity of a National Church Establishment, because a National Church is nothing more than the assignment by law of a compulsory provision for the Ministers of one sect, or denomination, (if it may be so termed) in preference to all others. Now, in the first place, if the nomination of the Ministers of Religion were vested in the State, it is evident that the appointment would differ but very little from the Establishment of a National Religion, because the State would appoint those, and those only, whose religious opinions, or rather whose religious denominations agreed with its own; or, secondly, if they were nominated as in England. by Private Individuals, or Patrons, (who are, legally speaking, the representatives of the Parishioners, having by purchase, or inheritance received the right of presentation to the Church from the successors of the individual on whose property, and at whose expense the Church was founded, and to whom, in consequence, the ancient and original interest of the Parishioners was regularly derived,) in this case, also, a National Religion, or the legal preference of one particular Religion to all others, must always necessarily follow: because a Popish Patron might appoint a Priest to say Mass to a Congregation of Protestants; an Episcopal Clergyman might be sent to officiate in a Parish of Presbyterians; or a Presbyterian Divine to inveigh against the Errors of Popery before an audience of Papists. If, therefore, the Patron of the living were not confined to a certain sect, and some test proposed to the persons nominated. the utmost discordancy of religious opinions would exist between the several Teachers and their respective Congregations; or, thirdly, if the appointment of the Minister of Religion was in every Parish left to the choice of the Parishioners, this choice could not be safely exercised without its being limited to the Ministers of one particular sect; for the effect of such a liberty would be that a Papist, an Episcopalian, a Presbyterian, a Moravian, a Congregationalist, an Antipædobaptist, or a Wesleyan Methodist, would successively gain possession of the pulpit, according as a majority of the party.

the allegation, that if contributions were voluntary, but few would ultimately contribute any thing at all; their zeal as a sect, and the certainty that if they did not support their Members, they must return to our Communion, (which they would be very unwilling to do,) or abandon all Christian Public Worship, and thereby subject themselves to the appellation of Deists and Apostates, which titles would ill become them, seeing they reparate from the Church of England under pretence of Purer Worship; these considerations might induce them to contribute whilst they continued Dizsenters, but no reliance could be placed upon it as a general and permanent provision.

happened at each election to prevail. New every one who reflects with how much passion every dispute is carried on with which the name of Religion can be made to mix itself, or in which the cause of Religion is immediately concerned, may easily foresee with what violence the conflict would upon every vacancy be renewed, what bitter animosities would be constantly fed and kent alive in the neighbourhood, with what unconquerable aversion the Minister and his Religion would be received by the defeated party, how depraved the principles of the Clergy would become, and with what endless contentions the country would be distracted, by the strifes and indecent jealousies, by the polemical and proselyting spirit, founded in, and mixed with, views of private gain, which would be naturally generated and produced by the making the pecuniary success of the different Ministers of Religion to depend on the number and wealth of their respective followers. It is, therefore, evident that the Clergy must be supported by compulsory revenues assigned by law; that is, all must be required to contribute their pecuniary aid, whether they approve or disapprove of the Doctrines, Worship, and Government maintained and professed by that Clergy. Nor let it be considered a hardship to pay the Clergy if we do not approve of their Doctrines, Worship, or System of Government, for it is no greater a hardship than applies to all National, and to most Private Societies. individual may not approve of a particular tax, or a particular item of public expenditure; but if its adoption be decided upon in the way which the customs of his country require, and which in that country is considered as the legal expression of the public voice, he is justly expected, whatever his private opinion may be, to contribute his contingent towards the pecuniary demands of the measure: Without some such regulations no Society could be held together; for each person would be tempted to disapprove of whatever affected his pecuniary interest, if his disapproval were considered sufficient to exempt him from his share of the public burden. There may appear to be in this a sacrifice of some of the abstract rights of man; but all civil society supposes and requires such a sacrifice by all parties for the general welfare. For, although a community grant a free toleration of opinion to its non-conforming Members, yet it is not bound to refrain from every regulation that does not meet with their concurrence, nor to exempt them from their general share of the expences which it may entail. It is, therefore, evident from the preceding arguments that, because Morality and Religion cannot he preserved in a country without maintaining the knowledge and profession of Christianity, and that the knowledge and profession of Christianity cannot be maintained (because the evidences of Revelation could not be perpetuated) without an order of separated Clergy, educated for the office of Public Teachers of Religion, and for that reason secluded from other employments, and supported by

compulsory revendes assigned by Laur, and confined to themselves only as the Teachers of that one System of Doctrines and Governs ment which is approved of by the State, (that is, in other words; an Established Clergy;) therefore, Morality and Religion connot be preserved in a country withent an Established Clergy, or by the Clergy of an Established Church; and, consequently, an Established Church is "accessary for the preservation of Morality and Religion in a Nation." The necessity, therefore, of an Retablished, or Mational Church, is grounded upon the necessity of Religion itself, being an instrument in the hands of God for the preservation and communication of Religious Knowledge, and the salvation of the souls of men. This will appear more apparent, if we only reflect that the Christian Dispensation in its connection with frail and fallible mortals is necessarily affected by the changes and conflictions of human events, that it has its alternations of triumph, and deruession, that it is sometimes obscured by ignorance, at others' depressed by pessecution, and at others neglected through indifference; a National Church Establishment, therefore, in proportion to its degree of purity, must constitute a powerful spring perperually reacting against these and similar evils. There cannot, perhaps, he a more useful illustration of this argument, than the case of the Syrian Church, which in its Prosperity was a strictly National Establishment, as the Christians had formerly regal power in Malayala, and even under their present subjugation to the voke of Heathen Rejahs, they form a National! Community among themselves, having settled formularies of Public Worship, and maintaining a regular System of Ecclesiastical Jorisdiction; their Clergy heing subject to their Bishops, who have great power and influence among them, and their Bishops to the Patriarch of Anticulty by whom they are appointed. Now, whilst all the other Eastern Churches of equal antiquity, which had not been constructed upon similar principles of Nationality, have either vanished from the earth, or merged in the dominant hierarchy of the commit Church of Rome, the Syrian Church, although pressed upon by Heathers: on the one hand, and bigoted and persecuting Rumanists on the other, has for many centuries preserved a comparativel pure Communion, acknowledging only Two Sacraments wher Form of Religion: which her Nationality had preserved in the darkest ages, is becoming! again animated with the power of Religion, and the assistance of the Ministers and Members of the Church of Bugland has been eagerly implored in repairing the branches of that long dilapidated; but not wholly subverted edifice; in which, but for its Nationality's there would not probably have been, in the revolution of ages, at single vestige of Christianity. The case of our Oriental possessions: furnishes another fercible illustration of the necessity of a National Church Establishment. Prior to the formation of such an Institution for that country, not only were the Natives, but even our own Countrymen, who had been baptized in their infancy, and who still professed and called themselves Christians, were seen forgetting the Religion of their Fathers, and living to every practical purpose without God in the World; but since the Establishment of a National Church in India, it is undeniable, that that recent Institution, limited as it is, has already excited a very considerable degree of attention to Religion. Vast numbers of persons in our Oriental possessions, who never before seemed to think Christianity of any importance, have already opened their eyes to its claims, and anhmitted themselves to its dominion: and even those who do not unite themselves to the Established Church, find the benefits of the powerful sanction which it gives to Religion in the Public eye: so that even that portion of rising piety in India which seems least identified with the National Establishment, is doubtless indebted to its indirect influence. In a word, the Establishment of Christianity, and a regular apparatus for its promulgation has admirable effects upon the principles and morals of all classes of Society; it has a tendency to restrain crime, to soften ferocity, to humanize war, to inculcate contentment and obedience among the people, to elevate character, to confirm every moral sanction, and to increase the sanctity of oaths and compacts. Indeed, the beneficial tendency of the National Establishment of Christianity is so great in a moral point of view, that it is evident that scarcely any System of Professed Christianity can be so corrupt as not to be practically better than a total deprivation of its influence; as is evident even in countries where the Established Church labours under all the manifold delusions of Popery itself. There is not an instance upon record of a country in which the spirit of Religion has long survived the outward form. The rapid transition which ensued upon the downfall of the Gallican National Church to Atheism and an unbounded contempt for almost every Form, not only of religious observance, but of moral decency, not only shows the strength of the barrier, which an Established Church, even though corrupt, opposes to National Infidelity and a public rejection of the sanctions of Religion, but exhibits the effects which in France succeeded the subversion of such an Institution, and which might in point of fact have succeeded, at least to a considerable extent, even had that subversion originated in far other causes, and been effected by very different hands. Will our Dissenting Brethren, who though friends to Religion are enemies to National Church Establishments, inform us how far a Christian Government in abolishing such au Institution must stop, of the examples set by the French Philosophists? or will they assure us that hy putting their theory into practice, the conscientousness of their motives would prevent the natural effects of their measure, and that England from a Christian

country would not become virtually a Deistical one? It is, therefore, certain that "a National Church is necessary for the preservation of Morality and Religion in a Nation."*

O. 14.—Is it true that the Purity of Doctrine and Morality of life, which are found among Members of Dissenting Communities. sufficiently prove that a National Church Establishment is unnecessary for the preservation of Morality and Religion in a Nation!

When two systems are compared together, they ought to be weighed in equal scales. Now a variety of reasons might be assigned why small seceding bodies ought, in the nature of things, to rank comparatively higher in their moral conduct and religious observances than the bulk of a community, who call themselves Members of the National Church. It is unfair to contrast a small, and necessarily select, sect, in which Discipline can be carried to a very considerable extent, with the general run of a miscellaneous Society. But it would be very easy to trace, not only this alleged purity of Doctrine and Morality of life, but even almost all that is exclusively Christian among our Dissenting Brethren, to the powerful influence of our public Ecclesiastical Establishment. Living in comunction with it, they have access to the writings and profit by the labours of the National Clergy, thus participating in that general diffusion of Religious Knowledge, which the constant Teachers of a regular Ministry keep up in the country. The Dissenter is indebted, much more than he is apt to imagine, to our National Church; t for the constant influence of such an Institution, even where it does not produce strictly religious effects on each individual, nevertheless tends powerfully to raise the general tone of society on all Moral and Religious subjects, and thus affords much elementary instruction, which needs not to be unlearned. The publicly appointed Services and Instructions of the National Church, the regular administration of the Sacrament, and many other means of spiritual improvement afforded by such an Institution, are benefits, the value of which we cannot appreciate, but by comparing the general state of feeling in a Christian Community with that which prevails in Heathen Nations, Is a Dissenting Minister, for example, compelled to address his Congregation (as a Missionary a Heathen audience) as if unacquainted with the existence of a God, of the Resurrection of the Body, of the responsibility and sinfulness of Man, of the

^{*} It would be difficult, perhaps impossible to calculate the effects which in all probability would follow, sooner or later, from the subversion of the existing National Establishment of this country; arguing on the very lowest grounds, (as we should not remain long without a National Church of some kind or another, and our Dissenting Brethren from their conscientions hostility to all National Churches, would never of course erect one of their own) the Church of Rome in a fair prospect of human events, would too probably rise on its ruins. The bare possibility, therefore, of our becoming a Nation of Roman Catholics ought to be no slight asgument to every Protestant Dissenter to uphold the Establishment which opposes such a barrier to Papal Encroachment.

† "The Dissenting Meeting-House cannot be made so air-tight as totally to exclude the wholesome atmosphere with which it is so completely surrounded, and which will insinuate itself imperceptibly through a thousand little chinks and crevices." See Cunstance on the Reformation, p. 525.

Divinity, Sacrifice, and Death of Christ, or of a Day of Judgment, and future Rowards and Puvishments? Whatever ignorance and irreligion may prevail in England, we may be assured that it is not to such an extent as I have described; and yet to nothing, under the blessing of God, can we ascribe the difference, but to the powerful influence of a National Ecclesiastical Establishment existing for ages in the country. If the great body of the people be not sincerely religious, they nevertheless acknowledge the sanctions of Religion, and admit the sacredness of their Baptismal stipulations, Indeed many of our Dissenting Brethren themselves are compelled to acknowledge that the cause of Christianity is deeply involved in the maintenance of an Established Church, and consequently we find several of them educating their Children as Ministers of the Church of England. In contemplating the ruins of their own ancient vigour and orthodoxy,* they have been almost compelled to acknowledge the comparatively fleeting nature of a Religion which is not embodied in Creeds and Forms. As it is easy to imagine the lamentable changes in Doctrine and Discipline after the lapse of a few centuries, in a small Society of sincere Believers in a Heathen Nation; their defections in Doctrine and Practice from the Purity of Scripture, and the pions example of their Forefathers: we have every reason to believe that, were it not for the powerful influence of an Ecclesiastical Establishment, the Purity of Doctrine and Morality of Life among the Dissenters, would in all probability ultimately lapse and decay. But, although our Dissenting Brethren deny the propriety and necessity of a National Church in the gross, they will be found to act upon it in the detail. in reality are the Tests which individual Congregations employ among themselves-what the strict Discipline which they exercise over their Members-what the Articles of Subscription which are exhibited to their Students in Dissenting Academies as the condition of admission, but so many virtual testimonies to the very principle on which National Churches are founded, even to the most controverted provision, its exclusiveness? In every Independent Congreration in the present day, the person who is proposed as its Pastor is expected to conform to its particular Rules, Creed, and System. Sociaian Independents will not permit their Minister to preach to them the Divinity of Jesus Christ, Original Sin, or the Personality and Agency of the Holy Spirit: Antinomian Independents will not accept of a Minister who would duly enforce the necessity of a hely life: and the Antipeedobaptist Independents make identity of views with themselves on this question an indispensable preliminary to admission into their Religious Societics. Now it is not my present purpose to detect the inconsistency of maintaining the right of a few

I need not remind our Dissenting Brethren that the Preabyterians in the West of England,
 and some other sects formerly orthodox, have become Arians or Sociatans almost to a man.

individuals associated in a separate Community to legislate for themselves in matters of Religion (as the Dissenters do,) and yet to prohibit the same right to a Nation at large declaring their voice through the constituted channels of representation, but it is to point out how very closely their own regulations are assimilated with those of National Churches; for there is nothing in what has been said respecting them which is not applicable in its principle to a Nation at large. There may be differences in the minuter points of the analogy, but the general arguments for the one case may be applied in substance to the other. Indeed with regard to Congregationalism generally, (whatever may be its Doctrinal distinctions,) it is not too much to assume, because it can be substantiated as a fact, that, like every thing human, it has a tendency to adapt itself to circumstances, and that whenever its Professors have been placed in the situation of the dominant party, (which, however, has been but seldom) they have felt and acted upon the necessity of an Ecclesiastical Establishment, at least to such an extent as virtually to recognise the general principle of Nationality.* From what, therefore, has been urged upon this subject, it is evident that the simple fact of the purity of Doctrines and Morality of life which is found among the Members of Dissenting Communities do not prove that a National Church is unnecessary for the preservation of Morality and Religion in a Nation."

[&]quot;Mr. Roger Williams," writes Bp. Stillingfleet, "was the Teacher of a Cengregational Church at Selem, and a man in very good esteem, as appears by Mr. Cotton's letter to him: he was a great admirer of the partity of the New England Charches: but, being a thinking sura, he pursued the principles of that way farther than they though fift, for he thought it unlawful to join with unregenerate men in prayer, or taking an oath; and that there ought to be an unlimited toleration of opinions, ba. These Doctrines, and some others of his not taking, he proceeded to separation from them, and gathered a new Church in opposition to theirs. This gave such a disturbance to them, that the Magistrates sent for him. He tole hem, he trees upon their own grounds, and therefore they had no reason to blame him. Mr. Cotton told him they deserved to be punished who made separation among them. Mr. Williams replied, this would return upon themselves; for had not they done the same to the Churches of Old England? In short, after their debates, and Mr. Williams continuing in his principles of separation from their Churches, a sentence of banishmeat is decreed against him by the Magistrates, and this sentence was approved and justified by their Churches. For these are Mr. Cotton's words, 'That the increase of conceases of people to him on the Lord's day in private, to a neglect or descring of Public Ordinances, and to the spreading of the leaven of his corrupt imaginations, provoked the Magistrates, rather than to breed a winter's spiritual plague in the country, to put him upon a winter's journey out of the country.' This, Mr. Williams teld them, tous falling into the National Church way, which they disovned; or else, saith he, why must be that is banished from the one be banished from the otter also? And although the persons were otherwise allowed to be godly, would not allow them to life in the same air with them if they set up any other Churche set up after the Parchial way; and although the persons were otherwise allowed to be godly,

Q. 15.—How do you prove that the arguments which you have adduced* in support of the religious necessity of a National Church do not make such an Institution usurp what is exclusively the office of the Holy Spirit, and interfere with the Doctrine of God's

Superintending Providence?

I cannot perceive how it is possible to infer from any argument hitherto advanced to establish the religious necessity of a National Church, that such an Institution is made to "usurp what is exclusively the office of the Holy Spirit," excepting as it is supposed to be intended to counteract the natural frailty and mutability of man, being viewed as an assistance mercifully allowed to our weakness by him who knows our wants and pities our infirmities. The excellency of the power is still exclusively of God; but while "we have this treasure in earthen vessels," no provision is superfluous which may tend to guard against the effects resulting from the fragility of the recipient. If, therefore, the arguments to prove the necessity of an Established Church do not in any respect make such an Institution "usarp what is exclusively the office of the Holy Spirit," still less can they be charged with making it " interfere with the Doctrine of God's Superintending Providence." Because it has been asserted, (and not merely asserted, but proved,) that a National Establishment, provided it be Scriptural in its Doctrines, is an instrument not only lawful, but of eminent utility, for the promotion of the Gospel, and the salvation of the souls of men, has it been intended to deny the peculiar and special Providence of God, in the protection of His Church; or in considering a National Church as an Instrument ordinarily made use of by Him for effecting that purpose, can it be supposed that it is meant that such an Institution should interfere with the arrangements of the Divine Providence? Every consistent advocate of a National Church Establishment fully believes with the Dissenters that God can preserve and extend His Church without. human auxiliaries, and, therefore, leaves to that Providence the accomplishment of that object; but it is, when in humble and exclusive dependence on His grace and blessing, we make use of the means and instruments which He has placed in our power, of which an Established Church is believed to be one. But while we employ the means, do we put them in the place either of the Agent, or the end? It is unfair to suppose such a thing. A National Church is defended only as a probable instrument of great utility in accomplishing the great ends of the Divine Dispensations in the evangelization of the human race. Although persuaded, as fully as any Dissenter, that God can and will preserve His Church, even though all the Temporal Authorities of this World were colleagued with all the Powers of Darkness for its destruction, that " the gates of hell shall not prevail against it," yet we are also persuaded that the Almighty in His dealings with mankind almost invariably

-operates by the use of means and second causes; not the least common of which is disposing the hearts of Civil Rulers and other persons of influence and anthority to devise or patronize measures which have a tendency to accomplish his all-wise designs, while perhaps they are only promoting, as they conceive, their own. let it be objected that the Almighty might effect His plans without the use of these, or any other instruments, because His power to do -so is no proof that such is the usual arrangement of his Providence. · He might by a miracle have preserved the sacred fire on the Jewish altar without human aid; yet He saw fit to appoint a National Sacerdotal Establishment, one of the express duties of which was ·to give unremitting attention to the ceremonial, and, at first sight, trivial duty of perpetuating the hallowed flame. St. Paul, upon an -occasion of imminent danger, had an infallible promise of safety for the ship's company; yet he did not fail to recommend and to employ every possible means for effecting their deliverance. It is quite inconclusive, therefore, to argue that the necessity of an Ecclesiastical Establishment interferes with the Doctrine of God's superintending Providence, or to suppose that the Power and Providence of God for the support of His Church render a National Establishment unnecessary, unless it can also be satisfactorily proved that such an Institution, however pure, cannot, in any case, probably or possibly further that important end; or in other words, that God will never permit His blessing to rest upon any plan founded on the basis of such an arrangement. Now God is usually pleased, in .effecting His gracious designs, to employ subordinate means, one of which means may (for any thing our Dissenting Brethren can know .to the contrary,) be the ministration of an Established Church. .Indeed most of the à priori arguments urged against National - Ecclesiastical Establishments, followed out into all their bearings, would go far to banish all human efforts whatever for extending and perpetuating the blessings of the Gospel; while, on the other hand, all the arguments employed by Dissenters themselves to induce each Minister, or Private Individual, to promote Religion in his own sphere, might be applied, on a larger scale, to prove it the duty of every Christian Legislature to institute a National Establishment for the public instruction of the people in the Doctrines and the Duties of the Gospel. The Providence of God in the protection of His Church is as fully acknowledged by the Members of the Church of England as by our Dissenting Brethren, we cannot, therefore, be considered as virtually denying this great axiom in ·Christianity, merely because we speak of certain means or instruments as ordinarily made use of by Him for effecting His purposes.

Q. 16.—Do you consider the case of the Primitive Church, and that of England during the Protectorate of Cromwell, and of the

United States of America in the present day, to be conclusive proofs that National Church Establishments are unnecessary?

The case of the Primitive Church is certainly no proof at all, for the parallel is inapplicable in almost all its parts. The gift of miracles, in that early age, secured many of the most important objects which in the present day may be looked for from the ordinary operations of an Established Church, and therefore rendered such an Institution the less necessary. But, even were this circumstance out of the question, the cases would still be destitute of the requisite analogy; for, while the number of Disciples was small, (being only detached bodies of individuals,) and before Kings and Nations were converted to the Faith, a National Establishment was of course anattainable; so that the idea of choice on the part of the Apostles and Primitive Christians is at once superseded by an obvious impossibility. Indeed from what has been already urged apon this particular subject.* we cannot for a moment doubt but that the Primitive Church did consider National Establishments necessary. and, therefore, that they would gladly have availed themselves of the benefits of the powerful sanction which such an Institution would have given to Religion in the public eye, if it had been within their reach. Nor does the fact that England during the Protectorate of Cromwell existed without an Established Church prove that such an Institution is unnecessary. In fact, if we comsider the errors and divisions which followed when its male was broken in England, the absolute necessity of an Established Church will, perhaps, appear in no instance more forcibly demonstrated. Never probably in the whole course of Ecclesiastical History, was the Church of Christ so rent and lacerated as at that period; when, forsaking the usages of autiquity and the formularies of the National Church, a large proportion of the Community plunged into unpresedented Errors of Faith and Practice, and every new deceiver found a party of admirers to applaud and adopt his permicious opinions. How readily Antinomianism, Sahellianism, and other awful heresics insinuated themselves among these seceders: and who can itell how widely such delusions might have spread, had not the Established Church thrown its preponderating weight into the opposite scale? Thus the fact that England existed many years without an Established Church rather dis-serves than serves the Anti-Hierarchist in his objections to such an Institution. The case of the United States of America, which has been also brought forward, so far from militating against, furnishes another strong negative example in -favour of National Church Establishments. It is true that in the United States of America there is no Established Church: but the real situation of that extensive country in regard to the means of Christian Knowledge is such, that no one familiar with it can

sincerelyapprove for a moment of the experiment which these federated Republics have set the example, of leaving that important concern to the discretion, or caprice of the multitude. There is nothing like a regular and adequate State provision for the Christian instruction of the people in any part of the Union; and the effects of this deficiency are but too visible in the languishing state of Religion in most parts of that vast territory.* Yet even in the United States themselves, partial legislative enactments in favour of Religion have been from time to time found necessary; which enactments the civil magistrate is bound to support, and the public purse to carry into effect. To this it may be added, that chaplains are appointed for the army and navy, and are paid from the public purse; and strict orders are issued, under severe penalties, for the attendance and decent behaviour of the soldiers at Divine worship. fane cursing and swearing are also punishable. Thus it appears, that the United States of America, without verbally allowing Church Establishments, and though thinking it unconstitutional, it is said, even to speak of the "Divine Providence" in their united capacity, (as some of the States may not acknowledge such a doctrine,) yet have felt in practice the absolute necessity of acting upon some of the most contested principles upon which National Church Establishments are founded; and individual States have gone even farther: A tax for the support of a certain number of ministers and chapels, is levied in all the New England States, the amount of which is divided among the several denominations of Christians. according to the number of Churches which they keep open for public worship. It cannot fail to be observed that, inasmuch as this tax is compulsatory, it recognises the principle upon which establishments are founded: namely, a power in the Government to provide for religious instruction and public worship. That there is so little religion throughout the United States, is not to be wondered at, when in addition to other causes, which have considerable influence, we recollect how scanty and parsimonious are the public means of instruction in almost every State; but that little would probably have been less, had there been no publicly recognised means at all.

[♦] It is very certain that no less than five-eighths of the American people are destitute of competent religious instruction. Assuming that there ought to be a clergyman for every thousand souls, (the proportion in Great Britain and Ireland is one minister to every 8 or 900 souls,) we flad bythe correctest calculations, that in Massarhusetts there is a deficiency of 178 competent religious teachers. In Marne, not more than half of the population is supplied with religious instruction. In New Hampehire the deficiency is one third. Vermont is nearly in the same attention. In the Western parts of Rhode island, embracing a territory of 90 miles in length and 30 in breadth, and including half of the population, there is but one regularly educated minister, and but 10 in the other parts. In Connecticut there are 218 congregational Churches, of which 36 are vacant; of all other denominations, 68 are vacant. In New York, the actual number of Pastors is about 500; the population of a million would require double the number. In New Jersey there is a deficiency of at least 50 pastors. In Pennsylvania and Delaware the deficiency is very considerable. Virginia, with a population of about 974,000, has but 50 regular ministers; consequently, 914,000 regions are without adequate religious instruction. The situation of Maryland is similar to that of Virginia. North Carolina, with a population of 455,500, which would require 650 Clergymen, is but 20. South Carolina, which with a population of upwards of 400,000, ought to have 400 pastors, has but 26. The State of Georgia has but 10 clergymen,—See British Review, No. XXVI.

O. 17.—Is the union of the Church and State calculated to make the former a political institution, and a mere engine of the State? Assuredly not, because the Church is not; united to the State with any such view; so far, therefore, from having a tendency to render the Church political, such a union is rather calculated to make the State religious. A National Church has been proved to be a Scriptural Institution, and necessary for the preservation of morality and religion in the country, because it is the means of strengthening and diffusing Christianity; it must, therefore, be an erroneous conclusion to suppose that the Church by its union with the State is made political, and an engine, or even an ally, of the Our Dissenting Brethren have apparently advanced this objection, either because they suppose that there is a necessary and perpetual distinction between Spiritual affairs and persons, and Temporal affairs and persons, and, therefore, that the Church and State being necessarily and perpetually divided, the former ought never to depend upon the laws, or the Government of the latter; or because they conceive that there is no other just original of civil Government than what is founded in some stipulation with its subiects, and that the concerns of Religion were excepted out of the social compact. With respect to the former of these objections, it is evident that although properties and actions of one kind cause the name of a State or Commonwealth to be given to a multitude, and qualities and functions of another kind cause the name of the Church to be given, yet one and the self-same multitude may in such a manner be both State and Church. Thus God, in revealing the Truth of His Religion to the Jews, gave them Laws not only for the administration of Spiritual, but also of Temporal matters; yet because He himself appointed both the one and the other in that Commonwealth, so far from dividing it into two separate and independent Communities, He instituted several functions of one and the self-same Community. This being true of the Jewish Church, cannot be otherwise of the Church of Christ; for even admitting that the Christian Church for a long period subsisted independently of the civil authority, yet as this was owing to its subjection to the dominion of Infidels, it is no argument, why it should continue in such States as have publicly embraced the Christian Religion, nor that the Church and State ought to continue in such a manner two separate and distinct Societies. Thus, the State of Rome and the Church of Rome in St. Paul's time were two such distinct Societies, that no natural dependence existed between them, because the latter was that entire Society which in Rome professed the Christian Religion, and not that Religion which the Laws of the land at that time authorised, there could not, therefore exist any natural dependence between them; but, when all Rome became Christian, when they all embraced the Gospel, and enacted laws in its, defence, the

ciety, called Church as living

Church and State of Rome became personally one Society, called State as living under a secular Government, and a Church as living under the Spiritual Law of Christ. In a word, if all that believe be contained in the name of the Church, how can the Church remain by personal subsistence divided from the State, when the whole State Indeed to dispute this would be nothing less than to restrict the name of a Church in a Christian State to the Clergy. excluding all other believers both Sovereign and People. It is true, as our Dissenting Brethren suppose, that there is a difference between Ecclesiastical affairs or offices and Secular affairs or offices, but it must be remembered that although the Church and the State are names which signify things really different, yet those things are only accidents, and such accidents as may and always should exist together in one subject, wherefore the real difference between the accidents signified by those names does not prove different subjects for them to exist in; for although the subjects in which they exist are sometimes different, (as when Christians reside amongst Infidels,) yet their nature is not such, but that the subject may be one, and, therefore, it is but a changeable accident. A State is simply so called with regard to some Government under which men live; a Church is so called for the truth of that Religion which they profess: now, since names which denote unabstracted accidents, denote not only the accidents themselves, but also, together with them, such multitudes as are the subjects of those accidents—for example, when we name a Physician and a Schoolmaster, those names do not only signify two accidents, viz. healing and teaching, but also some person, or persons in whom those accidents are, for there is no reason why both may not be in one man, as well as that they are generally in different men; the nature, therefore, of the Church and State being such that they may easily exist together in one subject, it necessarily follows that their names do not always imply different subjects also, although they may be, and have been opposed to each other in writing—the Church and State, therefore, are not two independent Societies. In reply to the second objection, it may be well to observe, that it is an error to suppose that there is no other just original of civil Government than what is founded in some stipulation with its subjects, and that the concerns of Religion were excepted out of the social compact; because there is no actual contract between the State and the People, nor can any arbitrary fiction be made the foundation of real rights and of real obligations. the authority of all civil Government is deduced from the will of God, and that will is collected from public expediency alone, we may reasonably conclude that the interference of the State can be limited by no consideration but that of general utility, and, therefore, it must be lawful, when in its tendency, it appears to be conducive to the general interest. Now as there is nothing in the nature of Religion, as such, which exempts it from the authority of the Legislature, when the safety of welfare of the Community requires its interposition, and as the precepts of Religion may regulate all the offices of life, or may be so construed as to extend to all, the exemption of Religion from the control of human laws might afford a plea, which would exclude civil Government from every authority over the conduct of its subjects. Because, therefore, the Church and State are not necessarily two distinct and indefendent Societies, the former may depend upon the laws and government of, and be lawfully united to, the latter, there being nothing in the nature of Religion to prevent such union, nor any tendency in that union to render the Church a political institution, and an ally of the State.

INFERENCES FROM THE PRECEDING ARGUMENTS.

Because it has been proved that a National Church Establishment is a lawful Institution, therefore, it is unlawful to separate from a National Church, (if in other respects pure) merely on the score of its Nationality, because it has been proved that a National Church is a perfectly Scriptural Institution, therefore, it is contrary to Scripture to allege its Nationality as a sufficient excuse for separation; and because it has been proved that a National Church is necessary for the preservation of Morality and Religion in a Nation, therefore, no truly reflecting and religious mind, anxious for the preservation of Morality and Religion, would refuse to uphold such an Institution.

OBJ.—"Nor is this all, the Church of England derogates from, and strikes at, the "Headship of Christ;" for although St. Paul has affirmed Christ to be the "Head of His Body, the Church," yet the Church of England has robbed Christ of that Supremacy, and transferred it to a mortal man, whom she impiously styles "the Supreme Head of the Church," and whom she allows to nominate to all vacant Bishoprics in her Communion, and to convoke, prorogue, and dissolve her Spiritual Convocation, &c."

Q. 18.—If St. Paul has affirmed that Christ is the "Head of His Body, the Church," is it not blasphemy in the Church of England to rob Christ of that Supremacy, and transfer it to the Sovereign, styling him the "Supreme Head of the Church?"

It can be easily proved that the Church of England has not deprived Christ of the Universal Supremacy of His Church, and still less that she has transferred it to the King of England. In acknowledging the Supremacy of the King, the Church of England merely recognizes in him as Sovereign an authority and power to command in matters of Religion, and as not being subject to any higher or greater power in this respect, God only excepted, who is King of all dominion; that is, she considers that there is no Ecclesiastical Officer who, by the authority of his situation, may command universally throughout the King's dominions, and that the Royal power is so extensive that no man commanded by the Sovereign according to law can lawfully plead that he is not subject to his authority. The Church of England, however, (although she calls this power Supremacy as being the highest earthly authority,) nevertheless considers it subservient to the law, because held by it, and not wholly excluding that power which belongs severally to others, contained as parts in that political body over which that Supremacy is maintained, although that power cannot overrule such Supremacy. The Church of England, therefore, in asserting that the Sovereign has authority in Ecclesiastical matters, nevertheless declares it to be only according to the laws of the Church; because she does not believe that the Sovereign has any supreme dominion or power against those received laws, nor that he can alter them of his sole authority; nor that he may prescribe what he himself thinks proper in the service of God; nor how the Word of God should be preached, nor the Sacraments administered; por that he may personally by judicial sentence decide Questions upon matters of Faith and the Christian Religion; nor that he can perform what is incidental to the office of an Ecclesiastical Judge, or what is peculiar to Ecclesiastics; viz. Spiritual Jurisdiction, the preaching of the Gospel, the administration of the Sacraments, the conferring of Holy Orders, &c: Such is the idea attached by the Church of England to the Ecclesinstical Supremacy of the Sovereign, which ran be proved to be both a necessary and a lawful authority. In the first place it is necessary, because it is impossible to live in society without order, not merely from the necessity of expedition in the transaction of public affairs, and the inconvenience and trouble which are the necessary consequence of that Government in which a number of equals deal, but because every man naturally sceks his own peculiar interest exclusively to the injury of another, and perhaps of himself; for although the good which is peculiar to each man belongs to the common good of all, as a part to the whole, let these two are different things, because men are separated by that which is peculiar, and united by that which is common; it is, therefore, necessary that in all public societies there should be a general mover directing to the common benefit, and framing the

particular benefit of every man to it, not only because inconvenience arises where States are subject to many supreme authorities, but because every man in particular is induced to seek his own private benefit to the injury of others; for as order implies distinction by degrees, therefore, it can only be effected by a derivation of nower' from an whole and entire multitude into some special part of We that is the committing the supreme charge or dominion to out! individual. Heuco tvo may infer that visible Government and conschuently "Heads" vested with supremo rower for the exercise of that risible Government, and necessary for the maintenence of order in every well regulated State. For the same reason they are not less necessary for the Church; but de our Saviour observes. "No; man can sarverowe Masters," iso it would be inconvenient. Yand but some occasions impossible) to have two Supreme Heads in Charby and State having equal authority over us; for if the Supreme Head in the State required dur attendance at his Court ht the same hour that the Supreme Head in the Church required our presence in the Hanse of Gody is would be impossible to bey butter which ever one then is obeyout other displeasure of the other wante be incurred by our disobedidned. IN own it del very exident that our Saviour with respects to Historishle and comporal presence; is removed harder from every Charolivisible or earth, at the area is distant from the earth?" nor rand we conceive how it is hostible for the exercise of visible! Covernment to ver such multitudes dispersed in severy plant of the Whorld the season is the wind of the residual of the season of the seaso endering the light of the learning and the service of the light of the and ofor that &ceased, toalled "Heads boff the Charles lowed that thoreforepainfemuhatismoh Governors) op Helade!! afel necessare. the authorise by the shoughdesembalteristics and specifications are supported to the state of th Savious always remains spiritually united to the bares of FIIs mysticial? Bodys andred oit is were probable that will Sayfout high his we considered site and ellion to divide Hid Churchy of Ringdom! extending over the wholet World; into by many Provinces! had to blace many "Headally over it, that the power which each of them hossessed in particular might illustrate the greatness of His which ted antibority? lais, therefore, nevergary that there should exist the each Ring 1874? of Province (exclusively of the Bighops, Aget harborized to hing in particular dicteres. I can university power extending over any and immerting: synreme_authority of Gordeningne biel all Comita in the 148? andi Hanseshlutin truthe softentibiq offittint of over imperential offit etvenkutben imblimtäyn, and tophologi partientät inlasdistibits. Bat stato might remody what Ithey banded their, will rediese that in which their atuany mindelact inerproperty. But the Same Soverbigurin Roclesiastical matters is not white heessay? Diffiff aldo lawfulu inidujenteuthe agreeable to Seribture of We read that Moses, although he derived so revert a mortion of the burthen

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of Government to others, nevertheless retained universal Supremacy both in Church and State; that God himself styled Saul "Head" of all the Tribes of Israel, and consequently of that Tribe also among the rest, to which the Spiritual or Ecclesiastical State belonged; it is also recorded of Saul that his Supremacy was acknowledged by the Priesthood.* We find that David enjoyed this power; for since the exercise of civil dominion naturally belonged to him, he was in virtue thereof invested with the Ecclesinstical Supremacy also. By this power he framed those laws concerning Religion, the affairs of the Temple, and the service of God, which are recorded in Sacred history. Jebosaphat in anpointing one to be chosen for the superintendence of Ecclesiastical matters, t did this as possessing supreme authority over both Church and State. We find that Joash when he was "minded to repair the House of the Lord, gathered together the Priests and the Levites. and said to them, Go out unto the cities of Judah, and gather of all Israel money to repair the House of your God from year to year, and see that we hasten the matter—and they made a proclamation. &c."I Now Just could not have done this, nor could Hezekiah have done the same, respecting the celebration of the Passover, if they had not possessed supreme authority in Ecclesiastical matters. which is recorded to have been the Royal prerogative of the Jewish Kings only, and by no means to have been ever exercised by the High Priests of that nation. We read also that Nehemiah himself did not sit upon the walls of the city of God, without the permission of Artahshaht, ulthough the latter was a heathen King; and that Zerubbabel and Joshua dared not act without Cyrus. We moreover find that the Jews conferred this nower upon Simon, when they consented that he should become their Prince, "not only to set men over their works, and country, and weapons, but also to provide for the holy things, and that he should be obeyed by every manuand that the writings of the country should be made in his name, and that it should not be lawful for any of the people, or Briggte to withstand his words, or to call any congregation in the country without him." Indeed how could it possibly have happened excepting by virtue of this hower, that the piety or impiety of the Kings always accordingly changed the Religion of the State, which the Prophets by themselves never did, nor at any time could preventibeing done in If the Priests, or the Congregations, alone had been possessed of all power in Spinitualities, how could the Kings trapsact any particular Ecclesiastical matter? Would it not have begy the office of the Priest, and not of the King, to change the face of Beligion at any time? Yet Ecclesiastical Laws, with other similar actions belonging to the power of dominion, are always termed the "Deeds, of the King," necessarily implying that the Supremacy of Ecclesiastical power over all was vested in him, and

^{# 1} Sam. xiv. 10. ‡ 2 Chron. xiii. xiv. xv. xxix. xxx. xxxiv. ‡ Ezra, iv. 23. 24. || 1 Maccab, xiv.

never committed to the Priests, excepting at such periods only when the Priests were also Kings and Princes over them. It is, therefore, evident that the Kings of God's own chosen People, the Jews, exercised supreme Ecclesiastical power over that nation from the approbation of heaven. It remains to be proved that Christian Kings may enjoy a similar power in the Christian Religion. Now there is no Law of Christ which forbids Kings to have Supremacy over the Christian Church—the first Christians were for a long period scattered in different Kingdoms, yet their Religion did not exempt them from the Laws to which they had been before subject, excepting when those laws enjoined what the Christian Religion forbade. In these cases, it was not possible that Emperors and Kings should interfere in making laws for the Church, because they professed themselves open enemies to Christ and Christianity; but having received power from Christ, they lawfully bound their Christian Subjects to such Laws as seemed best calculated for the maintenance of their own Pagan Religion, without the permission of high or low in the State, because in Religion it was divided from them, and they from it, The authority of Cæsar over the Jews was grounded on nothing else than the Law of Nations, which rendered Kingdoms subdued by just war, subject to their Conquerors; yet when Cæsar exacted tribute by this power, our Saviour confessed it to be his right, a right which could not be withheld in justice, being disobedience to Cæsar, and rebellion against God. Thus Nero, who had supreme authority in framing the Laws of his own Empire, although he claimed no Supremacy over the Christian Church, he did not so from any conscientious fear to encroach upon the right of the Apostles. But when Kings became Christians, and by their means whole free States and Kingdoms became Christian also, we chimit for a moment suppose that by embracing Christianity, they, thereby received a Law which deprived them of the most important part of that Sovereignty which they possessed even as heathens; for, if so, they then possessed more power in Ecclesiastical matters as Infidels than they could have as true Believers; for in Regal States, before the embracing of Christianity, the King or Suprema Head of the State, exercised Supremacy in making Laws for Religion, whereas by embracing Christianity, according to the notion of our Dissenting Brethren, they utterly deprive themselves of it, and in such matters become Subjects to their Subjects, because they must have those within their own dominions whose Commands in Spiritual matters they are required to obey. But it is certain from the Cospel of Cfirist; that no King in the World embracing Christianity is therein, or thereby constrained to resign the power which he held lawfully before, and therefore that that power remains and continues still over the same persons and in the same causes as before; and, therefore, Kings being Christians are in every respect fully authorised

to interfere in matters of the Christian Religion, as far as, when being heathen Kings they did in the matters and affairs of a false Religion. Indeed we are assured by a Regal Law, that Constantine and his Christian Successors on the Throne exercised this Supremacy; for as their Imperial dignity endowed them with competent authority and power to make Laws for Religion, because the people had derived to them their whole power for making Laws, therefore, by that means, the edicts of the Sovereign being made Laws, what, ever subject they concerned, (whether Ecclesiastical or Civil.) and Sovereigns being Christians, they were considered by the whole Christian Church to exercise their power for the benefit of Christianity. But it is objected that the Church of England in acknowledging the supremacy of the Sovereign equalises him with Jesus Christ, for as St. Paul has affirmed Christ to be the "Head of His Body, the Church," so the Church of England styles the King of England "Supreme Head of the Church." Let it however be recollected. that the title of "Head" which the Church of England employs is not simply to be understood in the sense in which St. Paul applied it to our blessed Saviour; for in calling our Saviour the "Head of the Church" the Apostle did not intend (at least we may believe) to exclude any other from being "Head," but only from being called the "Head" as he called Christ, that is, by way of the very highest degree of excellence: so that the same Title being assigned to others in a different sense, by no means renders those others equal with Christ; because a difference of things is usually understood even where there is no difference of words, so that we cannot suppose an equality in them excepting when one and the same thing are understood. The error, therefore, is not on the side of the Church of England for communicating certain Titles or Names, but on the side of those who confuse the offices which those Titles or Names are intended to denote. When the Church of England calls the King the "Head of the Church" she does not impart to him that honour which is properly attributed to our Lord and Saviour Jesus Christ by the Apostle, when he ealls Him the "Head of the Church." If we term Christ and Cæsar Lords, yet we do not equalize Cæsar with Christ, because it is not thereby intended; as St. Tertullian writes, "I for my part will not refuse to term the Emperor Lord, so that I be not required to call him Lord in the. same sense in which God is so termed." Now it is very evident that there is a great difference between the Title of "Head" as applied to Christ, and the Title of "Head" as applied to the King. The Church of England considers Christ as her "Head." because He is the fountain of Life and Spiritual nourishment, and the well-spring of Spiritual blessings poured into the Body of the Church; whereas she considers the King as "Head," merely because he is the principal Instrument for the outward Government of the

Church; she regards Christ as her "Head" because He is the founder of the House, whereas she calls the King her "Head" merely as being His chief overseer. Let it be remembered that there are two distinct kinds of Spiritual Government over the Church of Christ; that the one kind is invisible and exercised by Christ Himself, in His own person, in respect of which He is called "Head of the Church," in which sense and meaning, no other creature besides Him can be termed "Head."-first, because it imports the conduct and government of our souls by the hand of that blessed Spirit, with which we are sealed and marked as being peculiarly His-secondly, because as "Head" He gives satisfaction and life to "His Body, the Church," and that His power as "Head" is spiritual—and thirdly, because it works secretly, inwardly, and invisibly; but that the other kind is outwardly administered by Kings and such as Christ permits to be Rulers and Guides of His Church, and which is external, visible, and perfectly separated in order, extent of power, and in the nature of that power, from the spiritual supremacy and power of Christ. In order, because Christ is Head of the Church Universal, and "far above all principalities and powers, and might, and dominion, and every name that is named, not in this world only, but also in that which is to come:"* whereas the headship of the King is subordinate to His; he is said to be only "Head of the Church under Christ." In extent of power, because the headship of Christ confers dominion upon Him from sea to sea, for the ends of the earth are His possession, and all power both in heaven and earth; His Headship confers upon Him such sovereignty, as not only extends over all persons, places, and things, but rests in his own person solely. is not continued by any succession, and in its extent is unequalled by the power either of man or angel. He reigns as a head King, bound by no kind of law, but His own will and wisdom; His power is absolute, the same connectedly over all that it is severally over each. But the headship of the King of England is very different; his power may be exercised only so far as the bounds of his own dominion extend, and even then (as has been already observed) with dependency upon that whole entire body over the several parts of which he has dominion, it is also subservient to the law because held by it, and must be according to it, because the King has no supreme authority or power against those received laws and liberly of the Church, nor can he alter them of his sole authority, nor does his power wholly exclude that power which belongs severally to others, contained as parts in that politic body over which his supremacy is maintained, although that power cannot (as before stated) overrule such supremacy. Thus the power of the King in Ecclesiastical matters is and ought to be limited and restrained, but the power of Christ not only is not, nor ought to be, but indeed cannot be limited. In the nature of that power, for Christ is called the "Head" of His Church, because that as the head is more divine than all other parts of the body, has a consequent dominion over all the rest has none above it and is always joined to the body, so He is the bighest in His Church, has dominion over it, and is always joined to it, that as the Head is the fountain of sense and motion to all the body so He quickens His Church, and gives it understanding of heavenly things, and strength to walk in them; and as the Head is the throne where the guide of the soul reigns, so Christ, by the secret and inward infinence of His grace, communicates spiritual life and spiritual motions to His Church. If we consider these reasons on account of which Christ is called the Head of the Church, and then recollect that He is not sensibly present, nor always visibly joined to His body the Church on earth, hassmuch as his bodily residence is in heaven, and, therefore that He does not personally administer the external Government of outward actions in the Church, we shall clearly perceive how great a difference there is between that kind of operation which is implied in the headship of Princes, and that of our Saviour's dominion over the Church: for the headship which the Church of England gives to the King is altogother visibly exercised, and orders only the external actions of the Church here amongst us; so that in its very nature it differs from the headship of Christ, for none besides Him can be united to the Church as He is, nor work as He works, either on the world the Church of Linguid Received and Scriptural and that the Trile of Head of the Church given to the Kings of England by me mans. It is therefore evident, that the Ecclesiastical Supremacy of the Soveregn is both lawful, necessary and Scriptural and that the Linguid Head of the Church given to the Kings of England by means equalises them with Christ, the Livisible Head of the Church given to the Kings of England

of the hurch Universal.

O 19 - How do you prove that the Kings of England may lawfully exercise the prerogative of advancing Bishaps to vacant

As it has been proved that every King in his own kingdom is Spireme Head of the Church as well as of the State, the present ion therefore, to all Bishopries in the former, as naturally belongs to him, as the presentation to any temporal dignity and promotion in the latter. It must not be forgation that all the Bishopries in England were, founded and originally endowed by the Kings of England as well as that the Bishopries in Wales were founded by the Prince of Wales; the King, therefore, is virtually the private Patron of them. The only well-founded objection against the Region order ought to Bishopries is that the elevation to the Episcopal order ought to be exclusively the act of God imparted by his Ministers. But it is evident that the let of God and that of the King in this respect are perfectly compatible; both of them have

their proper object and extent. The office is from God; the place, station, and power, in which that office is exercised, is from the King: It is the King that gives the Bishopric; it is God that makes the Bishop. The King of England does not claim the power of ordaining those Bishops; this is derived from none but Spiritual hands: on the other hand, it is very certain that from time immemorial, the right to erect and dispose of Episcopal Sees belongs to Princes, within their own dominions. It is with a King and a Bishop, as with a Patron and his Incumbent: The Patron gives the benefice to the Clergyman, but pretends not to give him Orders; that the latter is a Clergyman he has from his Dioceann; that he is beneficed he has from his Patron; whilst he acknowledges, his Orders from the reverend hands of his Bishop, does he derogate from the bounty of a Patron's free presentation? Thus a Bishop advanced to that exalted dignity, holds it at once from God and the King; its calling from God; its place and exercise of Jurisdiction from the King.

Q. 20 — Wherein does it appear that Kings have lawfully the prerogative of calling, prorogueng, and dissolving the Convocation

of the Church of England?

We find that no other than the supreme Regal authority in the Jewish Government could, or did call an assembly, whether civil or Ecclesiastical. David gathered all Israel together unto Jerusalem. and when the Ark was to be removed, he assembled the sons of Aaron and the Levites. Solomon did the same when the Temple was to be dedicated; Asa in his time did the same, when the Church was to be reformed; Joash, Hezekias, Isaiah, and others, did the same upon similar occasions. And we read that amongst the different prerogatives of Simon's Government over the Jews, there was enumerated, as not the least, "that no man might gather any great assembly in the land without him." After the Christian Religion was established, because it seemed no less an act of supreme authority to call an assembly for religious, than for secular affairs, (for the affairs of the Church and of the Christian Religion are public affairs, for the ordering of which more solemn assemblies are sometimes of as great importance and use, as they are for secular affairs,) therefore, it was seen fit to annex this prerogative to the Crown. For it must be remembered that before Emperors became Christians, the Church had never any general Synod, because their greatest meeting consisted of Bishops, and other dignified Ecclesiastics in each Province. It is impossible, therefore, to decide what right a Christian King had to call Ecclesiastical Assemblies, until we arrive at a later period, because prior to that period the authority of the civil Governor permitted those assemblies only as things not regarded, or not accounted of, at such times as it did permit them; but we are certain that the ancient Imperial law prohibited all

such Assemblies as the Authority of the Emperor had not convoked.* Constantine was not only the first that ever did call any General Council tegether, but even the first that devised the calling of them for consultation upon spiritual matters, because he was the first Christian Emperor. But we are certain that after he had once set the example, his Successors followed it for a long period, insegment that St. Jerome, to disprove the authority of a Synod, which was pretended to be genuine, employs this as a forcible argument: Poid, quis Imperator have synodum jusserit convocari?" Thus it appears that the convocation, proroguing, and dissolution of Ecclesiastical Assemblies, is the lawful prerogative of Christian Kingander.

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INFERENCES FROM THE PRECEDING ARGUMENT.

Because it has been proved that Supremacy in Ecclesiastical matters is Scripturally and lawfully annexed to the crown of England, therefore he who unlawfully denies the exercise of that authority, or repiningly obeys its lawful injunctions, resists God Himself; according to the precepts of the Apostle, "Honour the King as supreme," and "Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God: Whosoever, therefore, resisteth the power," (be it civil or Ecclesiastical) "resisteth the ordinance of God; and they that resist shall receive to themselves dampation."—(Rom. xiii. 1, 2.)

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 [♣] Lib I. de Coll. Illicit. et de Conventiculis, cap. de Episc. et Presbyt.
 ♦ Constant. Concil. a Theodosio. Sardicen. Concil. a Com.

CHAP. III.

Parot of the China and the Church of the Chu

"Let us not fear to be herein bold and peremptory; that if any thing in the Church's regiment, surely the first Institution of Bishops was from Heaven, was even of God; the Holy Ghost was the Author of it. ""."

Hooker's Eccl. Pol. B. VII.

"I am, for my part, so confident of the Divine Institution of the majority of Bishops above Presbyters, that I dare boldly say, there are weighty points of Faith (even the blessed Sacraments themselves) which have not so strong evidence in Holy Scriptures."

Bp. Hall's Works, Vol. ix. p. 568.

"We can no more lay aside Episcopacy, and yet continue the Christian Priesthood, than we can alter the terms of Salvation, and yet be in covenant with God."

s to Coura :

Obj.—"Secondly, I object to the character and authority of certain Officers appointed in the Church of England: for she has three orders of Clergy, viz. Bishops, Priests, and Deacons, besides Metropolitan and Provincial Archbishops, Deans, Archdeacons, Prebendaries, and other Church Officers not mentioned in Scripture, unheard of in the Primitive Church for many centuries, and to be found only in her own and the Romish Communion. to which she was indebted for them. Now I consider Diocesan Episcopacy to be an anti-christian, iniquitous, and tyrannical usurpation; for I believe the Order of Bishop to have been unknown in the Apostolical age, and to have had its rise in the subsequent corruption of Christianity; because it appears to me to be evident either that the Bishop and Presbyter, (or Etder,) mentioned in the New Testament, were the same Order.

or that the latter was a mere Layman. As for the preeminence of the Apostles, nothing, I think, can be learned from that circumstance, because they were extraordinary persons, and, therefore, their pre-eminence died with them; moreover, the only one (St. Paul) who alludes to the office of "Bishop," makes that office merely Parochial and Congregational, and not Diocesan, (as the Church of England pretends,) and even then he uses it indiscriminately with that of Presbyter. As for the third Order of Ministers in the Church of England, (viz. that of Deacon) it is evident that the Deacons of the Primitive Church were mere Laymen, unordained. appointed by the people, (or congregation,) and confined to the care and relief of the Poor. There is every reason to believe that for many years the Church was governed not Episcopally, but Congregationally, as is evident from St. Jerome and other ancient l'athers.'

Q. 21.—What is the character and authority of the three Orders of Clergy in the Church of England, viz. Bishops, Priests, and Deacons?

The word "Bishop" is derived from the Greek word Enignones. which implies one who had a pritcipal charge to guide and oversce others:* the same word was subsequently applied in Ecclesiastical writings to Church Governors. The office of a Bishop contains and includes in it all the sacerdotal powers, and consequently the powers of the inferior (Presbyteral and Diaconal) Orders; viz to dispose of the alms of the Church, to preach and pray, to administer the holy Sacraments, and to absolve penitents: it moreover contains peculiarly according to his Episcopal order, the power of consecrating Bishops to succeed Bishops in vacant Sees, and of ordaining ithose inferior officers, Priests (or Presbyters) and Deacons, and of Confirming those who renew the solemn vow, that was made in their names at their Baptism. It has the inherent right of administering the censures of the Church, the power of ruling and governing it, and providing for its welfare by good laws: the Bishop also has the sole power of consecrating Churches and Burial grounds The Jurisdiction of a Bishop relates to the collating to benefices.

^{*** &#}x27;Ου πας' 'Αθηναίων εἰς τὰς ὑπηκόους, πόλεις έπισκέψασθαι τὰ πας' εκάστοις πεμπόμενοι, 'ΕΠΙ'ΣΚΟΠΟΙ καὶ φύλακες ἐκαλδυτο, οῦς οἱ Λάκωνες αςμοςὰς ἐλεγον.'' Said.

⁴⁴Καπίστησεν τὸς ἐκάςοις τῶν πάγων αξχοντα ἘΠΙ΄ΣΚΟΠΟΝ τε κὰς πεζίπολου τῆς ίδίας μοίζας." Dionys. Halicarnan, in Numa Pompilio, Antiq. lib. il.

[&]quot;Vult me Pompeius esse quem tota hac Campania et maritima ora habeat EIII EKOIION, ad quem delectus et negoții summa referatur." Cic. ad Attic. lib. vii. Epist. ii.

the granting Institutions to Livings; the defending the liberties of the Church; and the triennial visitation of his own Diocese. The word "Priest" is derived from the Greek word HeroBurges, an "Elder," from which may be clearly deduced the old French word "Preostre." Some, however, derive it from the word " Пдоврше," because the Priest "has his right place" "επὶ τε ψιλῶς προεςῶτος Todaganiles Touget, that is one whose mere function or charge is the service of God. The office of a Priest is to teach and instruct the People committed to his care by the Bishop of the Diocese, in the whole dectrines of Christianity, as contained in the Holy Scriptures. Pol administer the Sacraments and the discipline of Obrief! To oppose all such erroneous and strange doctrines as are contrary to God's word. To use both public and private admonitions and exhortations, as well to the sick as to the whole, within his cure, as need shall require, and occasion shall be given: and to office up prayers in the public Churches. The word "Deacon" is derived from the Greek word Anazonos, a "Minister." It is the office of a Dedcon in the Church to which he has been appointed to assist the Priest in Divine Service, especially when he administers the Holy Communion, what to help him in its distribution by delinering the Sacramental Elements, when consecrated, to the people; to read the Holy Scriptures in the Congregation, and to instruct the Youth in the Catechism; to baptize and to preach; to search for the sick and poor, and to intimate their names, estates, and places of abode, to the Curate, that by his exhortation they may be relieved by the Parish; or other convenient alms. i. Q. 22 ... What Scriptural Authority has the Church of England

Because names are not usually given until the things themselves to which they are given have existed, and been observed for some time as when, at the creation, "God brought the beasts unto Adam to see what he would call them," t-therefore, all things (and, consequently, all Orders and Offices) are, necessarily, more ancient than the names by which they are called. Hence it is evident that the order and office of a Bishop, of a Presbyter, and of a Deacon, must have existed before the appellations of Bishop, Presbyter, and Deacon, were conferred upon those orders and offices. We may, therefore, conclude that although the Terms Bishop, Presbyter, and Deacon, were not employed to distinguish those Orders until after the death of our Saviour, yet those three Orders might nevertheless have existed during His continuance upon earth, and might have been (although not distinguished by those appellations) perfectly distinct and separate in their several characters and employments, and in that respect exactly corresponding with the powers and commission of each Order in the present day,

If, therefore, these three Orders of Bishap, Presbyter, and Deacon, can be said to have existed during our Savieur's continuance upon earth, without being so named, our next enquiry will be, whether we have sufficient evidence from Scripture, first, that they really did exist at that early period; and secondly, thus the Apostles themselves were admitted to each and all of them. Now with respect to the first, it is very egident that these three Orders; (afterwards called those of Bishop, Prigst, and Deacon,) did exist during the personal Ministry of our blessed Saviout, and, without doubt, were instituted by Him: for as He himself was the visible Supreme Governor of His Church, (afterwards called by the Apostle Single , the "Bishop,") so the Twelve Apostles and Seventy Disciples formed two distinct orders of Ministers under His Supreme Episcopal Authority; which two Orders were afterwards called by the same Apostle, Presbyters, t (whence is derived the French words Presstre and Pretre, and the English words Prizet,) and Deacons. 1 Now there can be no question but that our Lord himself was superior in Order to the Twelve Apostles, and it is equally evident that the Twelve Apostles ware also superior in Order to the Seventy. To say nothing heremet the very probable allusion of our Saviour's appointment of the [I welve Apostles botthe Twelve Patriarchs, and of the Seventy Disciples to the Seventy Elders, (which would necessarily imply that the latter were subordinate to the former,) it must not be forgotten that the Seventy were only labourers in the Work, but that the Twelve (who were noted by an article of eminence, of Awara, the Twelve,) were styled "Master Builders," \ _ that the Seventy might heal only by the touch, but the Twelve by their very shadow,—that the Seventy had the Holy Ghost, that the Twelve gave it. The Twelve, therefore, must have been superior in Order to the Seventy, being above them in Privileges, in the immediateness of their calling, in their Master's respect, in gifts and in the lowers of their administration, in Commission, and in miraculous operations. Indeed, if it had not been a higher appointment to have been one of the Twelve, (or of the Episcopal order, being called επισκοπήν, I) why was it necessary that the vacancy occasioned by the treason of Judas should, by the direction of the Spirit of God, he supplied by an election out of the Seventy? It is, therefore, very certain that three distinct Orders of Ministers, (afterwards called Bishops; Priests, and Deacons,) were instituted by our blessed Saviour himself. In reply to the second enquiry, it is evident that the Apostles themselves were admitted by our Saviour himself to each and all of these three Orders; in other words, (as these Orders were not distinguished by different names until a subsequent period, every office being necessarily more ancient than the name by which it is called,) that the Apostles were ordained at three several and

^{• 1} Pet. ii. 25. † Acta xiv. 23. † 1 Tim. iii. 8. § 1 Cor. iii, 10. ¶ Acta i. 26. || Hier. de Script. Eccles.

distinct periods: for their first Ordination empowered them only to preach and baptize, offices which have been ever considered in the . Church as within the qualifications of the lowest order of Minister, or Deacons; their second Ordination gave them authority to bless the elements of bread and wine in commemoration of the death and sacrifice of Christ, which has never been performed by any below the second Order, or that of Priests; and their third Ordination invested them with full Episcopal Authority to govern the Church and ordain its Ministers, as Christ had governed it, and ordained It is also worthy of remark that our Saviour did not elevate His Twelve Apostles to the Episcopal Order until it had become vacant by His own death, and consequent departure from the World. Satisfied, therefore, as we must be, that these three distinct Orders existed during the continuance of our Saviour upon earth, and that His Apostles were admitted to each and all of them; our next consideration must be, whether this triple imparity of Ministers was continued after His death by the Apostles themselves, and whether it comprehended the same three Orders that were subsequently called those of Bishop, Presbyter, (or Priest,) and Deacon. Now, because our Saviour saw fit to found His Church in a triple imparity of Ministers, we have no reason whatever to doubt but that it was His intention that that imparity should be both perpetual and universal. If He had thought proper, it would have been quite as easy for Him to have made all His Ministers equally great; none superior to the Seventy; none inferior to the Twelve. But since it has pleased Him to exalt some to the honourable dignity of Apostleship, no less above the Seventy, than the Seventy were above the Multitude; only enjoining them that the highest in station should be the lowest in mind and humility, He certainly must have intended to establish this triple Form of Polity for the perpetual Government of His Church. As soon, therefore, after the death of their Lord and Master as the discharge of their numerous duties would permit, we find these Apostolical Bishops admitting one of the Seventy to the Episcopal Order;* (for it is called by the Evangelist, The Entoxount;) the Seventy shortly afterwards were, with many others, "ordained Elders (or Presbyters) in every Church"t by the Apostles, and as their promotion to the second or Presbyteral Order necessarily rendered the third, or Diaconal Order vacant, the Apostles " prayed and laid their hands In seven men of honest report, and full of the Holy Ghost and wisdom," whom they ordained Deacons. Thus, therefore, we may be convinced that immediately after our Saviour's death, the Christian Clergy comprised Twelve Bishops, (afterwards, by the Consecration of Sts. Paul and Barnabas, increased to fourteen,) Seventy Presbyters, (afterwards increased very considerably.) and seven Deacons. We now come to consider, (being satisfied that

<sup>Acts 1. 26, and Hier de Script. Eccles. + Acts xiv. 23.
Acts vi. 3. 6.
Acts xii. 1, 2, 3.</sup>

there were three distinct Orders of Ministers,) whether these three Orders were the same as those which are now called Bishops, Priests, (or Presbyters,) and Deacons. Now we are certain, with respect to the first of these three Orders, that the Apostles themselves were Bishops of the Christian Church, being not only Apostles but Bishops also; that they were not only sent (Amosiala) by Christ to preach His Gospel throughout the World, but that the Government or Overseership (n Emioxoun) of the Church was committed to them; and that they did no less perform the offices of their Episcopal Authority by Governing than of their Apostolical by Teaching. The History of the actions of the Apostles plainly implies that a spiritual pre-eminence or superiority, called Episcopal, was vested in them. The Evangelist terms the office to which Matthias was chosen an Episcopal one,* which being spoken expressly of one of the Apostles, agrees no less unto them all than unto him, on which account St. Cyprian, speaking generally of them all, calls them Bishops. Although, therefore, equal among themselves, (as St. Cyprian observes, there was a superiority of power and jurisdiction in them all, and in each of them, over the two other Orders of Ministers in Christ's Church. We have certain proofs of the execution by the Apostles of the Episcopal power and Jurisdiction. We find St. Paul one time charging and commanding; another time controlling and censuring one time giving laws and ordinances; I another time urging for their observance;** one time ordaining Church Governors; Tranother time adjuring them to the performance of their duty ; f one time threatening punishment; \$\\$ another time inflicting it; which acts, if they be not those of Episcopal Jurisdiction, I must candidly confess I know not what are acts of Episcopal Jurisdiction. Moreover we find that the fault of Diotrephes was that he resisted the Episcopal authority of St. John, not acknowledging the transcendant power of his Episcopal Jurisdiction, which the provoked Apostle and Bishop threatened to punish accordingly. Now to prove that the Apostles were Diocesan Bishops in the sense in which our English Bishops are, it is by no means necessary to prove that at that early period they were called Diocesan Bishops, because they may have been Diocesan Bishops without being so called, as every office is necessarily more ancient than the title or name by which it is distinguished. It is evident that they were Bishops, because it has been proved that they possessed and exercised Episcopal Authority; the only question, therefore, which remains to be decided is what kind of Bishops they were; whether Universal Bishops only, that is, restrained no Diocese whatever; or Parochial Bishops, that is, Spiritual Governors of one particular Congregation only; or Diocesan

Bishops, that is, each of them the Spiritual Governor of many Ministers and Congregations in one Diocese. Now with respect to the first of these classes, it may be well to observe, that the power of chief Ecclesiastical Overseers, (which the Title of Bishop signifies) must have existed before the restrained or limited use of the Title, which signifies it, (things being always more ancient than their names) and therefore, that the thing which the restricted use of the word signifies, is likewise more ancientathan is the restriction of the word. The names imposed to denote common qualities of operations are more ancient than is the restraint of those names; which restraint is generally employed to note any excellence of quality and operation in some one or few amongst many, because the first things that grow into general observation, and which, thereby, give occasion to men to find names for them, are those which exist in many subjects, and which, on that account, are more easily, frequently, and universally noted. For example, the name Disciple having been invented to signify generally a learner, that signification is certainly more ancient than when it signifies. (as it were, by a kind of appropriation,) those learners, who, being taught by Christ, were in that respect, termed Disciples by way of excellency; we may say the same also of the name Apostle, which in its primary signification as a Messenger, is necessarily more ancient than that use of it which restrains it to Messengers sent to preach the Gospel, and this use of it is more ancient than that by which the same word is farther restrained to signify only those whom our Saviour himself did immediately send, In like manner, the Title or name of a Bishop having been anciently employed to signify both an Ecclesiastical Overseer in general, and more particularly also, a principal Ecclesiastical Overseer of a Diocese, therefore, this latter restrained signification is not so ancient as the former, being more common. But for this reason, if for no other, the argument that the Apostles were only Universal, and not Diocesan Bishops, is entirely refuted, because they were Diocesan Bishops also, without being called so, as every office is necessarily more ancient than the title or name by which it is distinguished. In the second place, the Apostles could not have been Parochial, or Congregational Bishops, because as such they could only have possessed the oversight of one Particular Church, or Congregation; but of what Particular Church or Congregation was Matthias Bishop, and yet his office is termed an Episcopal one, although no other than what was common to all the Apostles? must, therefore, conclude thirdly, that they were Diocesan Bishops, that is, that by virtue of their Apostolical office they possessed an oversight, including a Charge and Authority over a limited (although by no means small) number of Presbyters and Deacons, and Congregations. If, therefore, they were the Bishops (or as the

word signifies "Supervisors" and Governors) of the two inferior Orders of Presbyter and Deucon, (for as the latter were "Exores les,"* so the Apostles themselves were "Emigracomunites,") and the two inferior Orders of Presbyter and Deacon have been proved to have existed from the very commencement of our Saviour's Ministry, we are at liberty to infer that as the three Orders were instituted by Christ, so the very names of Bishop, Presbyter, and Deacon, were of Apostolical foundation. For it is evident that even when there was but one Church in a city, there were Ministers called Presbyters and Deacons under the Government of the Bishop; for the Apostles had "ordained Presbyters in every Church," + and had "laid their hands on seven Deacons" at least. At this early period, therefore, there must have been smaller Congregations in the villages abroad (besides those in the cities) each of which had a Presbyter to preach the Gospel and administer the Sacrament among them; for the Apostles are recorded to have "ordained Presbyters in every These village Congregations, or Church." t or Congregation. Churches, therefore, having grown out of, and depending upon, the Church of the city to which they were adjacent, (as Spiritual Colonies,) honoured the Church of that city as a Mother Church, and their Presbyters and Deacons were subject to the Bishop of that one principal Church, which Church was afterwards called His "See" (Sedes) or "Cathedral" (Cathedra,)-in allusion to which, most probably, St. Cyprian speaking of the deposed Bishop, Evaristus, terms him "Cathedræ extorrem," or banished His Chair, or Cathedral,—and the local compass of his Authority was called a "Diocese," because ('o Ewioxonos dioixei) the Bishon administers in the several Churches or Congregations comprehended For example, St. James, who was Bishop of Jerusalem, was also Bishop of all the Churches which had been planted by the Apostles in the neighbourhood of that city, and of all the country under the city of Jerusalem; which being divided into many smaller Congregations, he "ordained Presbyters in every Church," t or Congregation, included within the local compass of his Episcopal Jurisdiction, or Diocese, for the hetter and more speedy propagation of the Gospel. Now it is distinctly declared that there was not only an Apostle (or Bishop) of Jerusalem, but that there were also "Presbyters" I in that Diocese, and (as the Apostles are recorded to have "laid their hands on" and ordained no less than seven Deacons at one time,) there is every reason to believe that there were Deacons there also; for, if necessary at all, Deacons must have been as necessary for the Diocese of Jerusalem as for any other Diocese; and if unnecessary, none would have been ordained Deacons, nor would the Order have been instituted. It is, thereforc, very evident that the Apostles maintained and approved of Diocesan Episcopacy as a form of Church Polity, and that they

[♦] Phil, iii. 17. + Acts xiv. 23. | Cypr. Ep. 49. | Acts xiv. 23. | ¶ Acts xv. 2. 23.

themselves were Diocesan Bishops, and had Presbyters and Deacons, with their respective Congregations, subject to their Episcopal Jurisdiction. It is also worthy of remark, that the amicable correspondence and intimate communication which were maintained between neighbouring Churches, and by them with others removed at a greater distance throughout the world during the lives of the Apostles, are satisfactory proofs that the Christiau Church was not then governed Congregationally, (as our Dissenting Brethren suppose;) because under such a Polity, every Congregation being a perfectly independent Church of itself, and in no respect accountable for its actions to its sister Churches, one Church may do what the other undoes; whereas in the Church of Christ during the Apostolicalage, every act of any Particular Church, conformable to the Institutions of our Saviour, stood as an act of the whole Church; and every Particular Church was accountable to its neighbour Churches, and consequently to the whole Church for its actions. Thus, St. Paul, who assumed to himself, in conjunction with his brother Bishops, the other Apostles, "the care of all the Churches."* and not of one Particular Congregation only, required obedience to all his positive Orders and Constitutions from all those Churches; "as I have ordained," he writes to the Churches in Corinth, "in the Churches of Galatia, the same do ye also." But it is objected that although the Apostles themselves may have governed the Church Episoopally, yet that that Government was only personal, local, and temporary, because, being extraordinary individuals, their pre-eminence died with them; that they were, therefore, after all, but the mere temporary Guardians of Presbyterian equality. Now no reasonable man can for a moment doubt that this Episcopal pre-eminence of the Apostles was to be universal and perpetual; I mean that they gave to their Successors that nower which they had received from our Saviour, and which (as we have seen) they themselves had exercised during their continuance upon earth: for we cannot suppose that they carried their Commission with them to Heaven, especially when it is distinctly recorded that it was given them for a perpetuity of succession, "even unto the end of the World." I admit, that, as Apostles immediately called, miraculously gifted, infallibly guided, and universally charged, they neither had, nor indeed could have, any Successors; but as Church Governors, appointed by Christ to order and settle the affairs of His Spiritual Kingdom, they were, and must have been succeeded. Our Saviour, when He enjoined them to "teach all nations, and baptize," added, "and, behold, I am with you, even unto the end of the World;" now, He could not mean this of their persons, which continued not long upon the earth after Him; He must, therefore, have meant it of their Successors: that He would be with them, as with their Predecessors; not, certainly, in the immediateness and extraordinary way of their calling; not in the admirable measure and kinds of their " xaeiouala" or gifts; not in the infallibility of their judgment, nor in the universality of their Charge; but in the effectual execution of those offices, which should be perpetuated to His Church for the salvation of Mankind. Such were the preaching of the Gospel, and the administration of the Sacraments; the Ordination of the three Orders of Clergy; the regulation and settlement of Church matters: the infliction of Ecclesiastical censures, &c.; acts, which were so necessary, that the Church could not at all have subsisted without them. In the execution of these offices, therefore, the Apostles must have been, and were succeeded. If, then, we examine Scripture, we shall find it clearly recorded that the power of these acts, as it was, by our Saviour's Commission, originally vested in the Apostles. (being by them conveyed to the Church, and not by the Church conveyed to them,) was imparted to their Successors in the Episcopal Order, and incorporated into their office. It has been already proved that the Apostles had ordained Presbyters and Deacons, (and Presbyters and Deacons only) in the nearer Churches. in which they themselves could in person order Ecclesiastical But we find that in the Churches which were more remote (which from the distance they could not themselves visit frequently, * and in which, on account of their absence, Presbyters had appeared "speaking perverse things," and drawing Disciples after them,) they, during their own lives, invested some one Presbyter with Episcopal Authority, and enforcing residence upon him in the Diocese over which he was consecrated, t communicated to him a pre-eminence and superiority over the other Ministers, that he might, by the proper exercise of his Episcopal Power, prevent the disorder, contention, and inconvenience which had previously existed. I do not mean to assert that this was the case with every Diocese: it was necessarily an act of time, and, therefore, could not be effected at once; some Dioceses which were near (as already observed) did not require a Bishop constantly resident, because they were so frequently supplied by the presence of the Apostles themselves, and, probably, were not only so small as not to require, at that early period, their full number of officers, but also had not, perhaps, competent men for those places of dignity and eminence. It is very certain, however, from the Scriptures, that in certain Dioceses (as for example in the Dioceses of Ephesus, Crete, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, &c.) there was by Apostolical Ordination a fixed imparity and constant jurisdiction amongst those that were entrusted with the teaching and Government of the Christian Church, that is, of Bishop above the two inferior Orders of Clergy, viz. Presbyters and Deacons. Indeed St. Paul in his Epistles to the Bishops of the Dioceses of Ephesus and Crete, (Timothy and Titus,) and St. John in his Apostolical Charge to the Bishops of Ephesus (Onesimus,) Smyrna (Polycarp,) Pergamos and Thyatira, have so expressly enjoined this Episcopal Jurisdiction, and triple imparity, that if they were now to give direction to an English Bishop how to conduct himself in his Episcopal Station, they could not have spoken more fully to the execution of this sacred office, Before, however, this point is ascertained, it will be necessary to prove, first, that the Bishops herein mentioned, were the Bishops of Dioceses, and not of single Parishes; and, secondly, that the Presbyters and Deacons over whom they were appointed, were not Lagmen, but regularly ordained Ministers, Now in the first place, it is evident that the Bishoprics of Ephesus, Crete, Sardis, Smyrna, &c. were extensive Dioceses, and not mere obscure Parishes. The Diocese of Ephesus possessed a great number of Presbyters before the appointment of Timothy to the Bishopric of it, for we are told that when St. Paul had determined to resign that office and consecrate Timothy in his stead, "he sent from Miletus to Ephesus," (a distance of fifty miles,) "and called the Presbyters (TES Newsburiess) of the Church; and when they were come to him, he said unto them, 'Ye know, from the first day that I came into Asia, after what manner I have been with you (as your Bishop) at all seasons, &c. And when he had thus spoken, he kneeled down, and prayed with them all. they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more." ** It is, therefore, evident that there were many Presbyters in the Diocese of Ephesus. Now if all these Presbyters were Ministers of the Gospel, (as I will shortly prove they were,) surely Ephesus could not have required so many, if it were but an obscure parish, nor could the Apostles have spared so many Ministers for one parish, especially at a period when "the harvest was great but the labourers few," and their assistance was Ephesus, therefore, was not one single parish, required elsewhere. but an extensive Diocese, comprehending great part of Asia, containing (πολυπληθειαν, as St. Ignatius acknowledges) "a very great multitude" of Christians; and so large, that in the Emperor Leo's time, it had no less than thirty-six Bishoprics under it. t. Crefe also (of which Titus was consecrated Bishop,) was an extensive Diocese; it had no less than one hundred cities, whence it then had the name of Έκαθομποτις, and "every city" (i. e. the whole hundred cities, with their Churches and Clergy, who were doubtless numerous,) "were subjected by the Apostles to the Episcopal Authority of its Bishop." Sardis also was a large Diocese, having under it, in the time of the Emperor Leo, no less than twenty four Bishoprics; † and the same may be said of the other Dioceses already mentioned. We may, therefore, rest satisfied that the Bishops of Ephesus, Crete, Smyrna, Pergamos, &c. were Bishops of Dioceses, and not of single Churches or Congregations.

next enquiry concerns the Presbyters and Deacons who are recorded in Scripture to have been subject to their Episcopal Authority. whether they were Ecclesiastical Ministers or Laymen. with respect to the Presbyters it is very evident that they were all of them Ministers of the Gospel, and not Laymen, because they took upon themselves Ecclesiastical Charges. The Presbyters of Ephesus, for instance, were commanded to "feed the Church of God," Nwhich to Laymon could presume to do. "Is any sick among you?" (writes St. James,) "let him call for the Presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." + Now, first, it is very improbable that the Apostle here would require Laymen to be called for, to comfort the sick, to cure him by their prayers, and to anoint him with their miraculous oil, when Spiritual Ministers were among them; secondly, it is still more improbable, that the Spiritual Ministers should stand by, whilst Laymen performed their spiritual offices; and thirdly, it is improbable that these Presbyters who are to cure the sick by the anointing of oil should be but Laymen, because St. Mark informs us that the power of miraculous cure by anointing the sick was never committed to the hands of Laymen, but to Ecclesiastics only. "For this cause." (writes St. Paul to Titus) "left I thee in Crete, that thou shouldest ordain Presbyters in every city; Presbyters were, therefore, ordained Ministers, and not Laymen. With respect to the

+ James v. 14. 15.

1 Tit. i. 5.

* Acts xx. 28.

accordingly.

It is very remarkable that although the term II eso Burseos, (Presbyter) occurs in no less. than twenty-two passages of the New Testament, yet there is but one solitary text which (in the opinion even of our Dissenting Brethren,) gives the slightest countenance to the supposition of the Primitive Presbyters having been Laymen; "Let the Presbyters that rule well be worthy of double honour, especially they who labour in word and doctrine," (1 Tim. v. 17) From this passage our opponents wish to infer that there were some Presbyters who did not "labour in word and doctrine." This, however, upon examination will be found to be an erroneous conclusion; for, first, the "Presbyters ruling well." (i.e. καλῶς πρεςῶτες) are herein called Προεςῶτες, (whence probably comes the English. appellation Priests,) which cannot be said of Laymen; for the same Apostle (St. Paul) shows what it is xalus meorgaodai ("to rule well,") in his charge to the Presbyters of Ephesus. whom he enjoins to "take heed (or carefully attend) to the flock of God:" (Acts xx. 28.) Secondly. St. Paul in this passage claims for those "Presbyters that rule well, double honour," (διπλη τιμη) that is, double maintenance from the revenues of the Church, "for (as he adds in the very next verse) "the Scripture saith, thou shalt not muzzle the ox that treadeth out the corn; and the labourer is worthy of his reward," which words he has quoted in his Epistle to the Corinthians (1 Cor. ix 9.) in immediate reference to the pecuniary support of the Clergy, saying, "that as they which Minister about holy things live of the things of the Temple, and they which wait at the altar are partakers with the altar; even so hath the Lord ordained, that they which preach the Gospel should live of the Gospel; (vers. 13. 14.) This "double honour" or maintenance, then, can be due to none, but to those that serve at the sitar, because we have no reason whatever to suppose that Laymen should be maintained by the Church. We must, therefore, infer that μάλιςα κοπιώνες does not mean a separate and distinct office, but rather a more intense and serious labour in the same office, as might be shown in numerous instances, and who because κοπιῶν they labour μάλις α more especially, or more abundantly than others, are to be supported and encouraged

Deacone, it is equally evident that they were not Laymen: first, because if they had been Laymen the Apostles need not have been so particular in their choice of persons, nor have used such solema rites of Ordination to ordain them to it; nor would they have "laid their hapds on them," nor called it the "office of a Deacon,"+ nor vested the appointment in themselves, saying, "whom we may appoint," &c.: § secondly, because the solemnity in Ordaining, by prayer and imposition of hands is confirmed by the qualifications which St. Paul requires in a Deacon, which, being almost the very same with those for a Presbyter, sufficiently prove the office of a Deacon to have been an Ecclesiastial Order; and, thirdly, because the Apostolical Deacons were allowed to preach and baptize, for Philip, the Deacon, did both. It is, therefore, vertain that the Deacons (as well as the Presbyters) were not Laymen, but an Order of Ministers in the Christian Church. I These points, then, being clearly ascertained, our next object will be to enquire into the nature and extent of that power, authority. and jurisdiction (viz. that of Ordination, and of ruling and censuring Presbyters and Deucons) committed to the Bishops of those Dioceses which I have mentioned, viz. Ephesns, Crete, Pergamos, Thyatira, &c. First, St. Paul beseeches the Bishop of the Diocese of Ephesus (Timothy) to "charge" the Presbyters of Ephesus that "they teach no other doctrine" than what was prescribed by our Saviour and His Apostles. Now it is only for Superiors to "charge," and for inferiors to obey; if, therefore, Bishop Timothy had been an equal Presbyter with the rest, he had no right to "charge" those who were equal to himself; at all events the Presbyters, being his equals, would care but little for his "charge," or, most probably, they would rather "charge" him to keep to himself, and not to interfere with their matters. Secondly, a power of control cannot belong to an equal, and yet we find, that St. Paul commits to Timothy the oversight and control of the heretical and unseasonable doctrines of the Ephesian false Preachers, " according to the Prophesies which went before on him," and that in opposing himself to their erroneous tenets, he "might war a good warfare." ++ Thirdly, Timothy is required to prove and examine the Deacons, whether they be "blameless," or not, and whether they be qualified as he had prescribed; and if found to be such, to allow them "to use the office of a Deacon," and upon the good and holy use of it,

Acts vi. 6 + 1 Tim. iii. 18. § Acts vi. 3. || 1 Tim. iii. 8. 13. ‡ Acts viii. 5. 38. .

9 If my Disserting Brethren object that because the Apostolical Deacons were expected to "serve tables," which is a secular or lay employment, they must, therefore, have been Laymen, I would remind them that the "serving tables" also implied their "serving (or ministering) at the table" of the Lord's Suppor, because in those days their "Ayastar, or love feasts, at which the rich and poor sat down together, were held at the same time with the holy Eucharist, and both administered every day; so that the ministration of the Deacon respected both the one and the other, and consequently it was their office to deliver the sacramental elements, when consecuted, to the people, which is evidently a Spiritual office.

4 1 Tim. i. 3. ++1 Tim. 118.

to promote them to a higher "degree."* Fourthly, entrusted with this Episcopal Authority in consequence of resignation of St. Paul, that "he might know how to behave himself in the House of God, which is the Church of the living God, the pillar and ground of the truth," that is, how to conduct himself, not in the pulpit only, but in Church Government, and in the admission of Ministers into the Diocese of Ephesus. Now it is very certain that these were not the duties of a mere Presbyter, because such an one could not interfere with the charges and offices of his equals; but as it has been already proved that Ephesus was an extensive Diocese, and not a Private Congregation, on which account St. Paul styles it "the pillar and ground of the truth;" and as we cannot for a moment suppose that Timothy (after so much attendance upon that Apostle in his Episcopal Visitations) could have been before ignorant of what might concern him as an ordinary Presbyter, we must naturally conclude that it was a more public and general Charge which was now imposed upon him, so that he who knew before how to conduct himself as the Minister of a Particular Congregation, might now know how to conduct himself as a Diocesan Bishop. Fifthly, Timothy is required to "put the brethren," or Presbyters, "in remembrance" of the foretold dangers of the last times, and to oppose the false doctrines therein specified, with this charge, "Command and teach:" he was, therefore, expected to "teach" them himself, and to "command" others to teach them; which as a mere Presbyter would have been impossible, because even if he had "commanded" his fellow Presbyters, they need not have obeyed him. Sixthly, Timothy is charged with censures, and it is prescribed how he must inflict them-"Rebuke not a Presbyter" roughly. He is also to issue orders concerning the choice, conduct, and maintenance of those widows, who must be provided for by the Church; he has power to admit some, and to refuse others, and to order that the Church be not unduly charged. All of which lies far beyond the Province and Commission of a simple Presbuter. Seventhly, Timothy is desired to take care, that the Presbyters who zealously perform the duties of their sacred calling, be respectfully treated and liberally maintained. I Now it is not only exceedingly improbable that an ordinary Presbyter should have the disposal of the Church revenues, or at all events of any maintenance besides his own, but it would be very inconvenient and pernicious; because if every Presbyter had this power, and nobody over them to moderate it, each of them would consider himself (if he were the Judge) as having most zealously performed his duty. We may, therefore, reasonably conclude that this was the duty of the Bishop; all the tithes and revenues of the Church being formerly paid to him, and he dispensing among the Presbyters and Deacons, to every

^{* 1} Tim, iii. 8, 9, 10, 13. + 1 Tim, iii. 15. ‡ 1 Tim, iv. 6, 11.

one his portion. Eighthly, Timothy is charged " not to receive att accusation against a Preshyter, but before two or three witnesses." Timothy, therefore, by his office, was empowered to receive accusa. tions against Presbyters, and how could be do so, if he were but their equal? He must summon witnesses before himself; which he could not do, unless he possessed Episcopal Jurisdiction; and when he finds a Presbyter guilty, he is required to "rebuke him before all, that others also may fear."+ Timothy was, therefore, empowered and required to censure Presbyters, which he could not have done unless he were their Superior. Ninthly, Timothy is charged "before God, and the Lord Jesus Christ, and the elect Angels, to observe all these things, without preferring one (Presbyter) before another, and doing nothing by partiality." is, therefore, very plain that Timothy was possessed of such anthority as was capable of showing favour, or exercising rigonr to Presbyters, and which must have been Episcopal. Lastly, Timothy is charged to "lay hands suddenly on no man."? Now let it be observed, the Apostle does not say, "lend not thy hand to be laid on with others," but appropriates it as his own act, joining none with him, although there were many Presbyters at Ephesus. these Presbyters could have ordained without him, what necessity was there of this charge being imposed on Timothy? It is, therefore, certain that their hands without his would not serve to Ordination, but his without theirs might. Because then Timothy alone had the power of the imposition of hands, and could lay his hands on none for Ordination, but on Presbyters and Deacons, he must, therefore, have been superior to Presbyters and Deacons, for "the less," says the Apostle, "is blessed" (or ordained) "of the better," and Timothy "laid hands" on others, as the Apostle had " laid hands" on Timothy himself, and Timothy, consequently, must have been a Diocesan Bishop, invested with the especial power of Ordination, and the power of ruling and censuring Presbyters and Deacons. Let us now examine St. Paul's Epistle to Titus, Bishop of the Diocese of Crete. Now, first, Titus is charged to "set in order the things that were wanting" I in his extensive Diocese, which (as we have already seen) comprehended no less than one hundred cities. By "setting in order the things" that were wanting" the Apostle means correcting disorders; for Beza renders the words in inidiag Swon, "that thou shouldst correct," and Brasmus translates it "pergas corrigere;" and the words rà dinnola (see Eccles i. 15,) comprehends both things amiss and things wanting; so that it was the office of Titus, as of a good Bishop, both to rectify and reform those things which were offensive. and by the enactment of new orders, to supply those ordinances which were yet defective. Secondly, Titus is charged to "ordain

1 1 Thut y. 22,

Presbyters in every city,"* that is, in every one of those hundred cities, as he had been "appointed" by the Apostle; for let it be observed, the Apostle does not refer to the Ordination of some one Presbyter that was required to complete the number, but to an universal Ordination "in every city" throughout the whole island: he does not even confine Titus to one Preshyter in each city. (that is, to Ordain one hundred Presbyters, there being one hundred cities.) but, as the occasion might require, he would have him Ordain many "Presbyters in each city." Thirdly, Titus is charged to "stop the mouths" of those false Preachers, who broached doctrines "which they ought not, for filthy lucre's sake," + and to pass censures upon them. Lastly, Titus is thus charged, "a man, that is an heretic, after the first and second admonition reject;"t therefore, it belonged to Titus alone to proceed against erroneous Preachers, to judge of heresy, to give formal admonitions to the heretic, and to cast him out of the Church upon his obstinacy. As we cannot suppose that it belonged to the office of a mere Presbyter to employ such a judicial process against heretical Presbyters, or to eject them out of the Church, (because the latter would have treated his interference with scorn and derision,) this power, therefore, necessarily mplies an Episcopal jurisdiction. Now, let it be recollected, as in the case of Timothy, that Titus, in all these charges of the Apostle, is mentioned alone; if (as our Dissenting Brethren object) St. Paul intended these acts by way of society or partnership with the Presbyters, that he should join with the Presbyters in these duties of Correction, Ordination, Suspension, and Excommunication, could be not have as easily expressed him. gelf, if he so meant it, and have directed his charge to more? yet Titus is singled ont alone. If, therefore, it were in the power of every Presbyter to do those things without him, what necessity was there for this power being entrusted to kim alone? and if the charge were, that he must urge and procure it to be done, I would ask by what authority? By his own? If, therefore, he possessed such authority either without, or above them, as essential to his office, comprehending power both of Ordination and correction of disorders, he must have been a Diocesan Bishop. Let us now examine the Revelations of St. John, who was commanded by the Holy Spirit to direct his seven Epistles to the Bishops of the seven Diocesan Churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea, by the names of so many Angels: "to the Angel of the Church of Ephesus;" "to the Angel of the Church in Smyrna," &c. Now it is very certain that in every one of these Churches (which have been already proved to have been Diocesan and not Parachial Churches,) there were many Presbyters, (as for instance in that of Ephesus,) yet but one

^{*} Tit. i. 5. + Tit. i. 11. † Tit. iii. 10. | Acts xx. 17.

Angel: if, therefore, that one were not in Order, station, and dignity, superior to the rest, why was he noted particularly and singly, or why was not the direction, "to all the Angels of the Church of Ephesus?" It is certain, therefore, that although all were Angels in respect of their Ministry, yet one was Angel, in respect of his fixed Superiority and Episcopal Pre-eminence; and as the Dioceses herein mentioned have been proved to have been extensive, their Angels must necessarily have possessed a large jurisdiction and authority. Onesimus had succeeded Timothy as Angel or Bishop of the Diocese of Ephesus, (called by Justin Martyr the "President of the Presbyters" of Ephesus) and is recorded by the Apostle to have "tried them which said they were Apostles and were not, and found them liars,"* which if a mere Presbyter had presumed to do, his audacity would have been treated with scorn. Polycarp was the Angel or Bishop of Smyrna, whom St. Ignatius (a contemporary with St. John) acknowledges to have been by his Episcopacy, superior to the rest of his Clergy. It is imputed to the Angel or Bishop of Pergamos that although in his own person he held constant to the faith, yet there were many of his Clergy who maintained and preached the doctrines of Balaam. + and the licentious "doctrine of the Nicolaitanes;"t on this account the Bishop is taxed and menaced, which he would not have been, if he had not possessed a coercive power (necessarily Episcopal) to restrain and punish those heterodox Preachers. The Angel, or Bishop, of the Diocesan Church of Thyatira, notwithstanding all his virtues, graces, and services, is severely censured, because he "suffered the woman Jezebel, which called herself a Prophetess, to teach and to seduce the servants of God;" which, if he had been but an ordinary Presbyter, and unarmed with Episcopal nower, he could not possibly have prevented; and yet he would never have been charged with what he could not possibly redress. From what. therefore, has been urged upon this subject, we may safely conclude that the Episcopal pre-eminence and power of the Apostles (which they had received from our Lord Jesus Christ) was not personal, local, or temporary, but was communicated by them to their Successors, because it is very certain from Scripture that a Superintendant and Jurisdictive authority, (differing in no respect from that possessed by the Apostles themselves, and enjoyed by the Bishops of the Anglican Church,) was vested in Timothy and Titus, Bishops of Ephesus and Crete, and in Onesimus, Polycarp, &c. Angels, or Bishops of Ephesus, Smyrna, &c. For this Episcopal power was either left by the Apostles, or it was not left: if it were left (as we otherwise could have no Church) it must have been left either with all, or with only some: with all it could not have been left, because all could not be considered competent Judges of

Ecclesiastical matters; if, therefore, with some, it must have been either with one in a city, or territory, or with more than one; with more than one it could not have been, because the Apostle imposes the charge upon one only; one Timothy in the Diocese of Ephesus; one Titus in Crete; one Angel in Thyatira, one other in Philadelphia, as also in Laodicea, Smyrna, &c.; on which account those single Persons are answerable for the neglect of the Presbyters and Deacons in their respective Dioceses. Now, if this Episcopal power and charge were by the very hands of the Apostles entailed upon those eminent persons, who should by due Ordination and Consecration succeed them, why should it not also descend from these latter Bishops to their Successors? There is no reason to suppose that Ephesus, Crete, Smyrna, &c. should be otherwise provided for than the rest of the World: the directions given by the Apostles to these Bishops carry perpetuity and universality of use on the face of them, there being the same reasons for their observance by all persons concerned, and in all times and places; for why should not every Bishop be as unreproveable as an Ephesian. Why should an accusation against a and a Cretan Bishop? Presbyter be received upon more slender evidence in one place than another? Why should there not be the same courses taken for Ordination and censure in all ages and Churches, since the same things must necessarily be done every where in all ages and Churches? Is it not indeed evident that the Dioceses of Ephesus and Crete were but the patterns of other Churches, and Timothy and Titus of other faithful Bishops? Because, then, it has been proved that our blessed Saviour instituted a triple imparity of rank and jurisdiction amongst His Ministers, during His continuance upon the earth, (viz. Himself, His Twelve Apostles, and the Seventy subordinate Ministers;) and that He ordained His Apostles three several and distinct times, on each occasion conferring on them the very powers peculiar to the three Orders of Bishop, Presbuter, and Deacon; and that those Apostles after His death both practised and recommended the same Form of Church Polity, (Diocesan Episcopacy,) admitting their Episcopal Successors (Timothy, Titus, &c.) to the same three Orders of Bishop, Presbyter, and Deacon, and deriving to them a superiority in rank and jurisdiction, which it would have been both absurd and impossible for mere Presbyters to have exercised, thereby implying that they intended the Christian Church to be governed perpetually, even (as St. Paul observes) "until the appearing of our Lord Jesus Christ"* by Diocesan Épiscopacy, and its consequent triple imparity of Clergy; we may, therefore, infer that the basis upon which Diocesan Episcopacy rests is clearly founded in Scripture, and that the Church of England, in adhering to it, has done no more than follow the practice of our blessed Saviour and His holy Apostles,*

Q. 23.—Is it evident from St. Jerome and other ancient Fathers that the Primitive Church was governed not Episcopally, but

Congregationally?

It is by no means evident either from St. Jerome, or any other ancient Father, that the Primitive Church was for many years governed Congregationally, and not Episcopally. The only individual who has advocated Presbyterian Polity in opposition to Diocesan Episcopacy during a period of fifteen hundred and eleven years, that is, from the commencement of our Saviour's Ministry, (A. D. 30.) until the time of Calvin, (A. D. 1541.) was one Arius, a branded heretic, who, according to St. Epiphanius, was "A madman, proud, and an Arian altogether." He eagerly wished to be made a Bishop, but his school-fellow Eustathius was preferred before him, and appointed to that dignity instead of himself.; because, therefore, his proud and ambitious spirit was disappointed, (although Eustathius endeavoured to please him and remove his anger by kindness,) he resolved to revenge himself by raising a new seditious opinion in the Christian Church, and consequently broke forth into opposition. "His speech" (writes Epiphanius) "savoured rather of madness than of soher humanity. For he said, What is a Bishop better than a Presbyter? the one differs not at all from the other. There is but one order, one honour, one dignity of both. Does the Bishop impose hands? so does the Presbyter. Does the Bishop administer Baptism? so does the Presbyter. Bishop dispenses the service of God; so does the Presbyter.

^{*} I am fully aware that the practice of our blessed Saviour and of His holy Apostles is a sufficient sanction for the maintenance of the Episcopal Form of Church Government, and, therefore, that it is perfectly unnecessary to adduce any higher authority in its fayour. I cannot, however, forbear to notice that in the Jewish Church (upon which indeed the Christiaa Church was grafted) there existed a similar form of Polity, with a triple imparity of Clergy, consisting of High Priest, Priests, and Lepites, and corresponding with the Bishop, Presbyter, and Deacon of the Christian Church. It is also worthy of remark that the third order (or Levites) in the Jewish Church, now called by Modern Jews, "Hazars," or Readers of the Law, were anciently called "Sciamas," and that the Syrian Christians still call their "Deacons" by the same name of "Sciamas." Perhaps I should not assume too much, if I declared that in my own individual opinion our blessed Saviour Himself was condescendingly pleased to be admitted to these three Orders, to which "He was called of God" and "annointed with the Holy Ghost." (See Heb. v. 4. 5. and Acts x. 38.—Matt. iii. 15, 17.-John xii. 28; and Matt. xvii. 5.-Also 1 Cor. xii. 4. 5. 6.) At all events it is very certain that He acted as a Deacon, when He read in the Synagogue, blessed (or baptized) little children, and preached; as a Priest, when He administered the Sacrament to His Apostles; and as a Bishop, when He breathed upon them Episcopal Consecration; and that in reference to His first ordination He is called a Deacen; (Acanosos, Rom. xv. 8.); in reference to His second, He is called a Priest; (Heb. x. 21.); and in reference to His third and last, "the Bishop of our Souls." (1 Pet. ii. 25.)

^{+ &}quot; Έμβςοντήθεις την διανοιαν," &c. Epiphan, Hæres. 75.

t may be necessary, perhaps, to inform the reader, that Bishops imposed hands in the ancient Church for Ordination and Confirmation; and Presbyters for Absolution and the reconciliation of pentients to God and the Church.

Bishop sits in his chair, or throne; so does the Presbyter." Now in these opinions respecting Episcopal Government, (for which he was hooted not only out of the Church, but also out of the cities, towns, and villages-for which St. Epiphanius, in the voice of the Church of God, styled him "a great mischief to the World,"* and for which, in connection with his other heretical tenets, he was shortly afterwards punished by God with a violent death, by the gashing out of his bowels,) it is evident that he was singular; for he alone is singled out by the fathers of the Church, which he would not have been, if there had been others known to have been of the same mind. Now if (as I will shortly prove) this Arius was the only individual (excepting his few deluded followers who were dispersed soon after his death) that maintained an equality of Chergy in the Christian Church for a period of fifteen successive centuries,-himself denying the Divinity of Christ and of the Holy Spirit, and on that account branded as so notorious a heretic, that no ancient or modern historian ever wrote of heretics, who did not name him for one, as we find in the writings of Epiphanius. Austin. Philaster, &c.; surely no pious and sober Christian would think it safe and proper to side with this heretic, but would rather blush to become his partizan, not only (as shall be proved hereafter) against all the holy Fathers of the Church, but also against the whole Church of God, whose judgment those Fathers expressly declared. But it is objected that Arius is not the only individual who has opposed Diocesan Episcopal Government in the Christian Church: for that St. Jerome, who flourished in the fourth century, was of the same opinion, because he writes, "what does a Bishop, excepting Ordination, which a Presbyter does not?" + Now it is very evident that Jerome may have used these words, and yet be no advocate for Presbyterian Church Government; for, first, Jerome was himself but a Presbyter, and, therefore, not likely, under any circumstances, to exalt the Episcopal Order at the expense of his own Order; secondly, the expression implies nothing, because in this very passage, he makes an exception in favour of the Episcopul Order, "what does a Bishop, excepting Ordination, which a Presbyter does not?" thirdly, Jerome, although a pious man, was nevertheless of an irascible disposition, and, therefore, very probably on certain occasions uttered expressions which in his cooler moments he would have contradicted; fourthly, the very occasion on which this expression was used was such an occasion, for he had been vexed with some violent proceedings of John, Bishop of Jerusalem, and, therefore, considering himself as a Presbyter ill-treated by a Bishop, he felt inclined to support the dignity of the former Order against the tyranny of the latter; fifthly, if it had been his intention in this passage to have maintained the equality of Bishops and Presbyters, he would have sought every opportunity of stating

^{* &}quot;Magram musdo malum."
† "Quod facit Briscopus, excepta ordinatione, quod Fresbyter non facit."

such an opinion, but, on the contrary, this is the only place in which he contends for the Presbyteral against the Episcopal Order, and even here (as we have already noticed) he makes an exception in favour of the latter; and finally, if he had been really an advocate for the innovations of Presbyterian or Congregational Polity, his works would not be so full of arguments in favour of Diocesan Episcopacy;—for in his letter to Marcella against Montanus, he writes, "Our Bishops with us hold the place of the Apostles; the depression of the Bishops below their dignity is utterly perfidious:"* whereby he evidently proves that he himself believed Episcopacy to be of Apostolical origin; he writes to Bishops, as the Successors of the Apostles;" in his letter to Nepotian, he writes, "be thou subject unto thy Bishop, and receive him as the Father of thy soul;"I in one of his Epistles he considers the law of Moses an argument sufficient upon which to ground the authority of Episcopacy; "to the end that we may understand," says he, "Apostolical Traditions to have been taken from the Old Testament; that which Aaron, and his sons, and the Levites, were in the Temple, Bishops, and Presbyters, and Deacons, may lawfully challenge to themselves;" finally, writing against the Luciferians, he says, "the very safety of the Church depends on the dignity of the Chief Priest, (or Bishop,) to whom, unless men grant an exceedingly great and an eminent power, there will arise in Churches even as many Schisms as there are persons who have authority." It is, therefore, by no means evident either from St. Jerome, or any other ancient author, that the Primitive Church was governed Congregationally, and not Episcopally. But although Arius was a notorious heretic, we will suppose him (for the mere sake of argument) to have been strictly Orthodox in his religious opinions, and for that reason, and that only, to be worthy of credit in his opposition to Diocesan Episcopacy; we will even suppose him to have been perfectly disinterested in the part which he acted, that it was not his wish to be made a Bishop, and, therefore, not having been disappointed at the nomination of Eustathius to that dignity, he did not oppose Episcopacy from a mere spirit of envy and revenge, but from conscientious objections to that Form of Church Polity as a human innovation upon the Presbyterianism of the Apostles; we will also suppose (for the sake of argument) that Jorome has not only not written one line in favour of Episcopacy, (although we are assured that he has written many hundred,) but that he has even written volumes against it; but supposing all this, still it must not be forgotten that Arius lived not until more than two hundred, and Jerome not until more than three hundred years after the Apostles; if therefore, it can be proved that the co-partners and immediate Successors of the Apostles were of a different opinion on this important subject, and were advocates for Diocesan

a Hieron, Ep. ad Marc. adv. Mont. § Hieron, Ep. 85.

Hieron, Ep. 81.

Hieron, Ep. ad Nepot.

Episcopacy, because they were present witnesses, and could, for that reason, tell what the Apostles did who were next before them much better than either Arius, or Jerome, therefore, all that Arius and Jerome have said must go for nothing; because one contemporary with the Apostles is rather to be believed in his report of the Government of the Christian Church during the lives of the Apostles, with whom he was contemporary, than a thousand Ariuses and Jeromes, who lived so long after them; for it stands to reason, that a man may see an object at the distance of a foot, much better than another can at a distance of a furlong, and that no one can tell a man's way or pace better than he who follows him close at his heels. Because, therefore, the immediate Successors of the Apostles wrote from their own certain knowledge, it is evident that their opinion, whatever it may have been, was a perfect commentary upon the practice of the Apostles. It remains, therefore, for us to inquire, who were the immediate Successors of the Apostles; it is very evident that neither Arius nor Jerome were, because the former was not born until two centuries, and the latter until nearly three centuries after the death of the oldest of the Apostles. Timothy and Titus, consecrated by St. Paul, Bishops of Ephesus and Crete, and, therefore, co-partners and Successors of the Apostles, sufficient has already been said; * we may, therefore, look upon Clement and Ignatius, and the framers of the "Apostolical Canons," (supposing them not to have been composed by the Apostles themselves,) to be the immediate Successors of the holy Apostles. Now with respect to St. Clement, he was without doubt a co-partner and familiar friend of the two chief Apostles, St. Peter and St. Paul, the latter having honourably mentioned him in his Epistle to the Philippians, as one of his "Fellow-labourers, whose names are in the book of life,"+ and the former (as Theodoret informs us) having been buried by him: indeed Clement Alexandrinus considers him to have been an Apostle, and of so great reputation in the Church, that (as St. Jerome assures us) he was by many believed to be the writer of the Epistle to the Hebrews, from the great similarity of his style. St. Ignatius also lived in the days of the Apostles, he conversed with them, was instructed, and ordained by them; indeed as he was martyred at a very advanced age (according to Baronius) in the eleventh year of Trajan, we have every reason to believe that he saw Christ in the flesh. Those who penned the ancient Canons, styled the "Canons (Two 'aylwo xai wavotπίων 'Αποςόλῶν) of the holy and most venerable Apostles," if not the Apostles themselves, were nevertheless living near the age of the Apostles, and may on that account be considered as among their immediate Successors. All of these (viz. Clement, Ignatius, and the authors of the "Apostolical Canons,") must be allowed to have been thoroughly acquainted with the Government of the Church

of Christ in the Apostles' time, and in their own time, and yet all of them explicitly and unequivocally uphold the divine right of Diocesan Episcopacy.* The first of them, St. Clement, in his

* It is a very general practice with those who are reduced to difficulties by any unquestionable facts which they cannot deny, to reject the writings which contain those facts as spurious. For many years this disposition to scepticism and held indeedulify (19hicharden factical file fullest extent would go far to doubt the existence of a Supreme Being, was confined to the sect of Sociaians, whose rejection of the Holy Trinity naturally inclined them to doubt the authenticity of those parts of the New Testament which enforced that doctrine is specially Matt. chap i. and ii; Mark, chap. 16. verses 9 to 20; Isukei chap, i and ii, also ix, all xxii. 43. and xxiii. 43; John, iii. 13. v. 4 and chap. viii. yerses I to 11; Acts, viii. 37. and 1x. 5. 6; the whole Epistic to the Hebrews, and that of St. Juite. This spirit of scepticism has, however, latterly extended itself to our more Orthodox Dissenting Recturen, many of whom (whose learning and piety ought, me seems, to have taught them better, seeing, what a door they open for abuse by so doing to all Infidels.) anxious to evade the natural conclusion in favour of Episcopacy so manifest in the writings of St. Clement and St. Ignatius, have ventured to assert against the opinions of the best and prisest of men during seventeen preceding centuries, that their Epistles are spurious, the fabrications of more modern writers, although imposed upon mankind as the compositions of those Fathers. I need not although imposed upon mankind as the compositions of those Fathers. I need not hint that mere assertions muscompanied with proofs cannot have the force of a guinetic. If these Epistles were not written by the Fathers whose names they has my whom and why were they written? To say nothing of the fact that we have as much reason to believe them the compositions of Clement and Ignatius; as we have to believe the histories which bear the names of Xenophon, Livy, and Tachnes, to have been written by bloss (Authors their authenticity can be satisfactorily proved by one of the arguments which induce us to suppose the books of the New Testament to have been written by the persons to whom they are attributed. I mean, that a chain of Christian Aitthors have issue allusion to several passages in these very Epistles, and have meptioned Clement and Ignatius as their Anthers. The Epistle of St. Clement to the Corinthians is attested by Justin Martyr, by Irenseus, (who calls it εκανωταίην Γεαφήν τοις Κοςινθίος,) by Clemens Alexandrinus, by Origen, by Cyril of Jerusalem, by Photius, (who terms "Επιξολήν αξιολόγος) and by St. Jerome, who calls it "valde utilem," and assures us that it was publicly read, as admentic; in all the Primitive Churches, and that in rits character it very closely resembled the Epistic to the Hebrews. The same may be said of the Epistles of St. Ignatius to the Trallesians, Magnesians, Philadelphians, Ephesians, and Romans, and to Polycarb. As for the "Apostolical Canons," we are informed by Frigwillous in his "Palma Christians," that very many of them were transferred into, approved of, and cited by the Councils of Nice and (Antioch, with the waty appellation of "Apostolical;" the Councils of Constantinople, Ephesus, Chalcedon, Orleans, and Cabilon, subsequently did the same; they are also cited as "Apostolical" by Eusebius, Socrates, Theodoret, and Sozomen. If, then, all antiquity declares that they were written by Clement, Ignatius, &c. we ought to allege good reasons for doubting that Clement and Ignatius were the real Authors of them. Even supposing them to be forgeries, we are at a loss to conceive what object, or motive could have induced any one to fabricate them; it could answer no reasonable end but those of Priestoraft or Ambition, and I believe we may safely acquit our good friends in Italy of any attempt of this nature, at least, so far at Clement, Ignatius, and the Apostolical Canons are concerned; for there is nothing about the "Roman Catholic Church," nor about "Universal Bishops," in any one of them; indeed Frigwillous informs us, that Aurelius, Bishop of Carthage, made use of them as "Apostolical Canons," as the Test whereby to examine the decrees of the Rope of Rame; and that by these same Canons, the African Bishops repelled the tyrannical usuzpation of that Pontiff; on which account, we read subsequently that Pope Gelasius finding hearly one-half of them (that is, thirty five out of eighty-five) affect his supremacy rejected them whilst, on the other hand, Calvin (whose Protestantism was never doubted) declared that these Canons, if not Apostolical, were nevertheless ("valde untiqui Testes moris Ecclesia," &c. Lib. iv. Instit. c. 4.) "exceedingly ancient Testimohies of the Practice of the Church;" and Chamier, and many other ingenious Presbyterians, have been of the same opinion! I may, perhaps, be permitted to add, that I think it unworthy of our Dissenting Brathren to resort to insinuations, which never have, and never can be proved; as we have much greater reason to believe that Clement and Ignatius are the Authors of the Epistles attributed to them, than that St. Paul wrote the Epistle to the Hebrews.

Epistle to the Corinthians, writes, "Our Apostles knew by our Lord Jesus Christ, that there would be contention about the name of Episcopacy.) therefore, on account of this very reason, they, having received fore-knowledge, appointed the aforesaid (Orders of Bishop, Presbyter, and Deacon,) and gave a designed list of Offices, that when they should sleep (in their graves,) others, who were well-approved men, might succeed in their Charge and Service."* The second Martyr whom I have mentioned as a co-partner and Successor of the holy Apostles is St. Ignatius, who in his Epistle to the Trallesians, writes, "Be subject to your Bishop as to the Lord, for he watches for your souls; therefore it is necessary, whatsoever ve do, that ye do nothing without your Bishop; and be subject to the *Presbyters*, as to the Apostles of Jesus Christ."+ &c. The distinction, therefore, which this martyred Saint makes between Bishops and Presbyters; requiring obedience to the former as to Christ himself, and to the latter as to the Apostles only; is equal to the difference between the respect which we owe to God. and that which is due to Man? Again, St. Ignatius writes, "The Bishop bears the resemblance of God, the Father of all things; the Presbyters are as the council of God, and the bench of the Apostles of Christ." Nor does he mean superiority of rank only. but also of power; because in the very same Epistle he writes. For what is a Bishop, but one who is superior to all Principality and Power; and, as far as a man's power may extend, made an imitator of the Christ of God? And what are the Presbytery, but boly Company, the Counsellers and Assessors of the Bishop? and what the Deacons, but the imitators of the Angelical Powers. which gave him pure and unblameable attendance?" three distinct Orders mentioned, with a clear and constant Superiority of Bishops above Presbyters, with no less difference than between h. Prince and his Council, and above Deacons no less than between Prince and his Attendants. In his Epistle to the Magnesians the same Ignatius writes, "The Bishop presiding in the place of God a your Presbyters in the place of the Council of the Apostles, and your Deacons most acceptable to me, having been faithfully

Το (Πρ. Επεσυέμη δικουάσσεσθε, ως τῶ Κυριος μάτος γιὰς ἄγρυπνει ὁπὲς τῶν

το Φυγῶν ὑμῶν. ἀναγκᾶιόν ουν ες ἐν, ὅσαπες ποιἔιτε, ανευ το Επισκόπο μπδὲν

πράτειν, ὑμας αλλ. ὑποταασέσθε και τω πρεσβυτεριω, ως Αποςολοις

[Ιασῶ Χριςῦ." Ερίει ad Trall. p. 4. Ed. Vedelil.

Επίσκοπος το Πατρός των όλων τόπος ύπαρχει, οί δε Πρεσβύτεροι, ως πημερείου Θευ, και σύνδεσμος Αποςόλων Χριςο. Έριεt ad Trall p. b. Ed. Vedelit.

S "Ti yag 'eşin 'Emionomos', n. t. a." Epist. ad Trall. p. 5. Ed. Vedelii.

entrusted with the Deaconship of Jesus Christ:"* and elsewhere, "As the Lord did nothing without his Father, for He said, 'I can do nothing of myself;' so neither may you do any thing without your Bishop; neither Presbyter, nor Deacon, nor Layman: nor let any thing appear proper for you to do, without his judgment; for such is unlawful, and enmity to God." In his Epistle to the Philadelphians he writes, "It is hard to reject the preaching of the Apostles. The Priests are good, and the Deacons of the Word; but the Chief Priest (or Bishop) is better, who is entrusted with the Holy of Holies, who alone is entrusted with the secrets of God." In his Epistle to Polycarp, he requires that no man should so much as marry without the Bishop's consent, and adds, "Let all things be done to the honour of God: give regard to your Bishop, as God to you: I would give my soul for their's who obey their Bishop, Presbyters, and Deacons." We will now leave St. Ignatius for the "Apostolical Canons," which as they constitute most authentic testimonies of the Government of the Christian Church in the earliest ages, so they decidedly uphold Diocesan Episcopacy, and its triple imparity of Clergy. In these Canons there is not only an actual distinction between the Bishop, Presbyter, and Deacon, acknowledged in every Chapter, but there is a frequent and unequivocal admission of a jurisdiction and power in the Bishop over the two inferior Orders. Thus it is enjoined, "If any Presbyter, or Deacon, leaving his division (or parish) shall go to another; and without the permission of his Bishop remain in another parish, we forbid him any longer to minister; especially, if when his Bishop call him back, he refuse to return, continuing still perverse;" and elsewhere, "Let the Presbyters and Deacons do nothing but what is approved of, and permitted by

^{* &}quot;Προκαθήμενα τε Ἐπίσκοπε εις τόποι θεϋ, καὶ τῶν Πρεσβυτέρων εἰς τόποι Συνεδρία τῶν Αποςολων, καὶ τῶν Διακόνων, τῶν ἐμοι γλυκυτάτων, πεπιςὲυμενων διακονίαν Ίπσε Κριςει." Epist ad Magnes. p. 54. Ed. Vedelli,

Τ΄ "Ωσπες ὁ Κυςιος ἀνευ τὰ Πατρὸς ὀυδὲν ποιει. Ου δύναμαι γὰς, φησι, πριξεκ ἀπ' εμαυτὰ ὀυδέν ὁυτω καί ὑμεις ἄνευ τὰ Ἐπίσκοπὰ, μηδὲ Πςεσβύτεςος, μὰ Διάκονος, μὴ Λαίκος—μηδε τι φαινέσθω ὑμῖν εὐλογον, παςὰ τὴν εκέιχε γκώμαν? τὸ γὰς τοιδυτον παςάνομον καί Θεὰ ἔχθρον." Epist. ad Magnes. p. 25. Ed. Vedeļt.

^{Υ Έκληςὸν τὸ ἀθετειν τὸ κήςυγμα τῶν ᾿Αποςόλων. Καλοὶ μὲν οἱ Ἱεςειω καὶ οἱ τẽ λόγε Διάκονοι κςείσσων δὲ Αςχιεςἐυς, ὁ πεπιςευμένος τὰ ᾿Αγμα τῶν ᾿Αγίων, ὅς μόνος πεπίςευται τὰ κςυπτά τῷ Θεῷι" : Epint. ad Philadelph. p. 102. Ed. Vedelii.}

<sup>ΥΠεέπει δὲ τοις γαμῶσι καὶ τὰις γαμέσαις, μετὰ γνώμης τῶ Ἐπίσκεπῶ
τὴν ἔνωσιν ποιεισθαι, ἴνα ὁ γάμος ἡ κατὰ Κύριον, καὶ μὴ κατ' ἐπιθυμίαν."
Ερ. ad Polycarp.</sup>

[&]quot;Παντα εις τιμην Θεῦ γινεσθω. Τῷ Ἐπίσκοπῷ περσέχετε, ἴνα κὰι ὁ Θεος ὑμῖν: αντιψυχον ἐγὼ τῶν ὑποτασσομενων Ἐπισκοπῷ, Πεεσβυτέειᾳ, Διακόνοις." Epist. ad Polycarp. p. 208. Ed. Vedelii.

^{¶ &}quot;Εί τις Πρεσβύτερος, κ.τ.λ." Can. xy. See also Can. xxxii. xxxiii. xxxv. & xxxix.

their Bishop; for the people of God are committed to him, and an account must be required of him for their souls."* These Canons also enjoin the power of a Bishop over his Clergy; a power of appointing them to general Charges, and of deposing and sequestering them, upon just demerits, from those Charges; of overseeing, and regulating their conduct, and of managing all Ecclesiastical matters. Thus it is certain that the writings of St. Clement, St. Ignatius, and the "Apostolical Canons," most decidedly favour Diocesan Episcopacy, as the Form of Church Government in the very earliest ages of Christianity. Now, although it was my original intention to have confined myself to these early Writers, all of whom lived and died within a century after Our Saviour's crucifixion, 1 cannot forbear to notice a few other proofs of the Superiority of Bishops over Presbyters and Deacons from several arguments drawn from Antiquity. First, all Antiquity makes Bishops the Successors of the Apostles, of which we have the testimonies of Irenœus, Tertullian, Cyprian, Basil, Theodoret, Jerome, Ambrose, Augustine, Sidonius, and others. Secondly, Titles of Superiority and Jurisdiction are given by all Antiquity to Bishops above Presbyters and Deacons. St. Ignatius calls them " aexorles," (Rulers); St. Ambrose calls them "Principes Sacerdotum," (the Princes of Priests); † Dionysius calls them the same with iteascoi, (or Chief Priests); Epiphanius calls them "an Order generative of other Fathers;" Bishops have an "au Serkiar" given them, by the Council of Carthage: St. Jerome ealls them "a more exalted degree;" I the Council of Constantinople calls them "πρισβεία τιμῆς;" the Council of Sardica calls them "Eminence of Oversight;" ** Sidonius Apollinarius calls their Dignity "an Incomparably eminent Apostleship." ++ Thirdly, in all the passages of the Fathers and Councils, the Presbyters are called "the Bishop's Presbyters;" because the Presbyters were, as it were, of the family of the Bishop, and lived upon those distributions, which were laid down, as first at the feet of the Apostles, so afterwards at their feet; until the division of several parishes enfeoffed them in a settled maintenance from their peculiar Charges. Thus we find that Arius was Bishop Alexander's Presbyter; that Petrus, Irenœus, Timotheus, and Macarius, were Bishop Athanasius's Presbyters; the deputies of Sylvester, in the Council of Nice, were his Presbyters; &c. Fourthly, the several acts which were appropriated to the Bishops alone, by the universal consent of all Antiquity, do more than sufficiently evince their acknowledged superiority. Imposition of hands for Confirmation and Ordination were ever confined to Bishops, particularly the latter, which was so universally both granted to, and practised by Bishops only, that

[†] Ambros. in Ephes. iv. Idea. Optatus. lib. i. contra Parmen. ‡ Hierarch. Eccles. c. 5.

"Πατέχων γινητική ταξίς." Epiphan. in Hæres. 75.

W Hieron, in Eed, lx. 17. ** Conc. Sardic. c. 10. || Conc. Carthag. c. 68. tt Sidon, Apoll, I. vi. Bp. 4.

we may search in vain, through all Antiquity for an instance of any regular performance to the contrary. The power of Ordination was originally and principally in the Bishop, although, by a Council of Carthage, Presbyters together with the Bishop imposed his hands upon the Ordained, like our Saviour's saying to His Apostles, "With me ye shall sit, and judge the twelve tribes of Israel," yet to Him it belonged to judge the world, and to Him all judgment is given; or as in the Church of England, Bresbykersular their hands with the Bishop in the Ordination of its Presbyttergrand vet no one can conclude from this that any but Bishops may Ordain. Indeed no one can prove that a single Presbyter or Degoon was ever Ordained by Presbyters only, and his Ordination accounted lawful in the Primitive Church. But, as it is plain that the power of Ordination was restricted to Bishops, so it is plainer (if it can be possible) that the power of Jurisdiction was appropriated to Bishops, in the very first ages. We have already seen that it was for a Timothy or Titus (as Bishops) to "receive accusations against Presbyters," or to reject them, and not for one Presbyter against another. It is the charge laid upon Presbyters, by several ancient Councils, to do nothing at all without the consent of the Bishon,* in proof of which I have cited the testimenies of St. Ignatius, and the Apostolical Canons; the holy martyr, St. Cyprian declares tise same, the second Council of Carthage declares the same, the Council of Gangra, and the Council of Autioch, declare the same. It was in the Bishop's power to raise the Clergy from one degree to another, nor could they refuse his designations; they were not allowed to remove from one Diocese to another, without his consent; and, if they did, the Bishop had power to recel them pashey were not allowed so much as to travel from one Dipose to another, without his "Reverende," much less were they permitted don fin their residence there; or if they did, the net was reversible by the Diocesan; t the Bishop had also the power! bfl censure, (in which the power of jurisdiction chiefly consists;) and that not only in the Excommunication of Laymen, but also knother Cornection. Excommunication, and Deposition of Presbyters and Deadons of Of Correction, is evident from the Council of Agatha : 100f Recommunication, as the Council of Sardica manifestly proves & the well as the Councils of Ephesus, and Chalcedon, I of Deposition, as appears from the Conneil of Antioch; ** thus Arius was deposed by Bishop Alexander, and Entyches, by his Diocesson a cee the holy martyr St. Cyprian informs him, in skis delebhated Bristle to Rogatianus, tt that he, being a Bishop, and abused by lone of his

T Cone. Chalced. c. 23. A Cone. Antioch. s. A.

Clergy, might, by the vignur of Episcopacy and the authority of his Chair, censure such contumacy; and recommends him, if the offender obstinately continue to resist his power, to exercise upon him "potestatum honoris," (the power of his honour,) and either denose, or excommunicate him; and the ancient Canon of the Apostless which refers to this particular, is recited and confirmed anshoratifieds by two Councils, the one of Antioch, " the other of Chalcedone and there justly approved of by the Fathers of the Christian Onorch and the ancient Council of Antioch elsewhere declares A: " Just every Bishop have authority over his own See: both to govern it according to the fear of God, which is before his eves, and to have provident care over the whole Country, which is under his city; as also to Ordain Presbyters and Deacons, and tongovern all things with judgment." The Consecration also of holv Virgins and Widews to the service of the Church was restricted te the Epizoopal Order. Fifthly, another argument of the Bishop's high pre-eminence, rule, and government over the inferior Orders of Clargy, is, that the sword of persecution struck particularly and always at the Bishop, as at the head, for the others, owing to their lower estate; were much more secure. Thus we find, in the case of Stir Cyprian; that this Presbyters and Deacons remained safe, whilst he, their Bishop, was driven into exile; which circumstance also argues his eminent authority and rule over them : "By these letters. I both exhort and command you, that ye, whose presence is not envied at, nor so much beset with dangers, supply my room; doing those things which the exercise of religion requires. 'the Wa may conclude, then, that the Universal Practice of the Christian Church immediately succeeding the age of the Apostles, is entirely in favour of Diocesan Episcopacy, that is, that the immediate Successors of the Apostles did not vary from that Form of Church Government which had been before established by our Saviour and His holy Apostles, and which Form was (as has been already proved) Diocesan Episcopacy. Indeed, as all the Christian World at that time knew how sacred was the Authority of the holy Apostles, as the Great Delegates of our blessed Saviour. how infallible were their determinations, and undoubted were their inspirations, we cannot suppose that their successors, living whilst the Church was in its greatest purity, would presume to vary from them importance as the Spiritual Government Cofe the Church. But it may probably be objected, that although it has been proved that the Apostles practised Liboesan Episcopacy, yet it does not necessarily follow that their immediate Successors should do the same; and, on the other hand, that although it has been since proved that their immediate Successors did the same, yet that is no reason why their predecessors the Apostles should have set them the example, Let us suppose

^{*} Concili Antioch. l. 6. 5. † Conc. Antioch: sub Julio. c. 9. "Unusquique Episcopus habeat potestatem sum Parmochim," &c. † Cypr. Ep. 39. † Quest. 22.

then, for the sake of argument, first, that the Apostles themselves practised Diocesan Episcopaev, but that their Successors practised a different Form of Church Polity; and, secondly, vice versa, that the Successors of the Apostles practised Diocesan Episcopacy, but that the Apostles themselves maintained a different Form of Church Government. But it will be found upon examination, that if we suppose the Apostles alone to have maintained Diocesan Episcopacy, or on the other hand, if we suppose their immediate Successors only to have maintained Diocesan Episcopacy, (both of which cases have been proved) these are the anticedents of their consequents; I mean, that if the Apostles maintained Diocesan Episcopacy, it must necessarily follow that their immediate Successors also maintained Diocesan Episcopacy; and if, on the other hand, the immediate Successors of the Apostles maintained Diocesans Episcopacy, it necessarily follows that the Apostles themselves also maintained Diocesan Episcopacy. Now, first, we will assume that the Apostles themselves maintained Diocesan Episcopacy, (as was first proved,) but that their immediate Successors maintained a different (be it Presbyterian or Congregational) Form of Church Polity. Now because the Apostle, St. Paul, highly commends the Corinthiaus that they "kept all the Ordinances as he delivered them to them,"* and threatens to reprimand those severely who would wilfully transgress those Ordinances, saying, "Will ye that I come to you with a rad?" therefore, we may believe that in the Primitive Church there was not a much greater evil than a wilful transgression of Apostolical Ordinances. But by the hypothesis, the Apostles had instituted and maintained; Diocesan Episcopacy as the Form of Government for the Christian Church; Diocesan Episcopacy was, therefore, necessarily an Apostolical Ordinance, and any one who altered that Form of Church Polity was guilty of a wilful transgression of an Apostolical Ordinance. But the immediate Successors of the Apostles subverted Diocesan Episcopacy, and substituted in its place a different Form of Church Polity, therefore, the immediate Successors of the Apostles were guilty of a wilful transgression of Apostolical Ordinances. every one who at that early period was guilty of a wilful transgression of Apostolical Ordinances, must have been a very wicked man, therefore, the immediate Successors of the Apostles must have been very wicked men. But if the immediate Successors of the Apostles were very wicked men, the Apostles must have admitted to the Sacred Office of Ministers of Christ many very wicked men. But we may be assured that the Apostles admitted no wicked men to the Sacred Ministry, indeed they speak of them as of "fellow labourers, whose names are in the book of life," as "examples to all the believers in conversation, in charity, in spirit, in faith, and in purity," moreover these same Successors subsequently manifested

their piety to God and attachment to Religion, by undergoing every possible privation and torment until martyrdom terminated their sufferings; therefore, they were not wicked men, and consequently, they obeyed all the Apostolical Ordinances, of which, by the hypothesis, Diocesan Episcopacy was one, that is, they maintained Diocesan Episcopacy. We may conclude, therefore, that if the Apostles maintained Diocesan Episcopacy, it necessarily follows that their immediate Successors did so likewise. But, did the immediate Successors of the Apostles maintain Diocesan Episcopacy? The Apostles did the same. For, not only was St. James, Bishop of Jerusalem, St. Mark, Bishop of Alexandria, St. Peter, Bishop of Antioch, &c. but Simon Cleophas, a kinsman of our blessed Saviour, according to Eusebius,* and brother to Joseph, according to Hegesippus, had succeeded St. James in the See of Jerusalem. Evodius had succeeded St. Peter as Bishop of Antioch, and was himself succeeded by St. Ignatius, Timothy had been consecrated by St. Paul, Bishop of Ephesus, and was succeeded by Onesimus in that See, Titus had been consecrated by the same Apostle, Bishop of Crete or Candia, Linus had been consecrated by St. Peter and St. Paul, Bishop of Rome, and Polycarp, by St. John, Bishop of Smyrna, + during the lives of the Apostles themselves, at all events during the life time of St. John; therefore, the Apostles lived to see Episcopacy established during their lives; if, then, Episcopacy had been a mere human innovation, they would doubtless have countermanded it; but we do not read any where that they have countermanded it; therefore, Episcopacy was not a human innovation, that is, it was Apostolical, that is, it was divine. Again, because nothing of importance was transacted in the Church of Christ during the lives of the Apostles without their knowledge and consent, and that the appointment of these Bishops, whom I have mentioned, to their respective Dioceses, was a matter of great importance to the Church; therefore, the appointment of these Bishops to their respective Dioceses was not made without the knowledge and consent of the Apostles, that is, it was made with their knowledge and consent, and, therefore, Diocesan Episcopacy was maintained by the Apostles. Again, according to our present hypothesis, the immediate Successors of the Apostles practised Diocesan Episcopacy, but their predecessors, the Apostles themselves, practised a different Form of Ecclesiastical Polity; but if the immediate Successors of the Apostles erected a different Form of Church Polity than what was practised by the Apostles themselves, it could have been only because they mistook what was the Form practised by the Apostles, for (as has been already proved) they would not wilfully have altered that Form; but, although particular Individuals, or even particular Churches may have mistaken the Form of Church Government practised by the Apostles,

^{*} Euseb. l. iii. c. 11. † "Sicut Smyrnæorum Ecclesia habens Polycarpum a Joanne collocatum." Tert. de Præsc-

yet it is utterly impossible that the whole Church of Christ should at once mistake that which was even (if I may so speak), in their own eye; therefore, the immediate Successors of the Anostles did not mistake the Form of Church Polity practised by their predecessors, the Apostles; but if in practising Diocesan Episcopacy they did not mistake, but were correct in supposing it to have been the Apostolical Form of Church Polity, therefore, Diocesan Episcopacy was the Apostolical Form of Church Government, and the Apostles maintained Diocesan Episcopacy. Again, because the immediate Successors of the Apostles would not have dared to alter the Form of Church Government practised by the Apostles. therefore, whatever Form of Church Government the immediate Successors of the Apostles maintained, it must have been the same with that practised by the Apostles themselves; but, by the hypothesis, the immediate Successors of the Apostles universally practised Diocesan Episcopacy, therefore, the Apostles themselves practised Diocesus Episcopacy. Again, if the immediate Successors of the Apostles had introduced a new Form of Church Polity, different from that maintained by the Apostles who preceded them, it would have been impossible for them in so short a space of time to have diffused it through the whole Christian World; but, by the hypothesis, Diocesan Episcopacy was at that early period diffused through the whole Christian World; therefore, Diocesan Episcopacy was not a new Form of Church Government, nor different from that maintained by the Apostles themselves; that is, it was the same as that maintained by the Apostles, and therefore, the Apostles maintained Diocesan Episcopacy. Again, if Diocesan Episcopacy were not a Divine, or at least, an Apostolical Institution, the introduction of it into the Christian Church by the immediate Supressors of the Apostles was a manifest usurpation upon the rights and privileges of all Presbyters, necessarily degrading them from a first to a second rank in the Christian Ministry; and therefore, at its first introduction, many (if not all) contemporary Presbyters, would have been urged by the feelings of our common nature to remonstrate against such an usurpation; but for a period of two bundred years* after its introduction (supposing the Apostles to have been Presbyterians or Congregationalists.) not even one single Presbyter'so much as breathed a syllable against Diocesan Episcopacy; therefore, Diocesan Episcopacy was no innovation upon the Church Polity of the Apostles, that is, the Church Polity of the Apostles was Diccesan Episcopacy. Finally, (for although easy, it is nevertheless both tedious and unnecessary to multiply arguments upon the subject,) because that which is universally, adopted, must either have some force in itself to command adoption, or else must be imposed by same overruling Anthority, therefore, Diocesan Episcopacy having been, by the hypothesis, universally adopted by

^{*} The heretic Arius died A. D, 336, and St. Jerome A. D. 429.

the immediate Successors of the Apostles, it must either have had some force in itself to command adoption, or else must have been imposed by some overruling Anthority; but, (as no cause can work beyond its own sphere, nor can any private power exceed its own compass, therefore) nothing, in such a case, can be considered an overruling 'Authority, excepting that of the Apostles, or of some General Council, which may authoritatively diffuse it through the whole World; but no General Council has ever decreed the observance of a particular Form of Church Government, or even so much as hinted at the primary introduction of Diocesan Episcopacy, or at its retention as a doubtful matter; therefore, the Universal (not adoption only, but) retention of Diocesan Episcopacy can have proceeded only from the Apoettee themselves; as St. Augustine observes, "that which the Universal Church maintains, and which has not been ordained by any Council, but has been always retained in the Church, is most truly believed to be delivered by no other than Apostolical Authority." We may, therefore, conclude that not only was Diocesan Episcopacy instituted by our Saviour, and practised by His Apostles, but that it was universally maintained in the Primitive Church for several succeeding conturies.

OBJ.—" This Antichristian Form of Church Government by Diocesan Bishops was first introduced into this, as indeed into all other Countries, by a Roman Pope; and is manifestly in itself so injurious to piety and religion, that it ought to have been rejected by the Reformers of the Church of England at the Reformation, as it was not only generally on the Continent by all sincere Protestants, but even in the northern part of this very Island."

Q. 24.—Was Diocesan Episcopacy first introduced into England

by a Roman Pope?

There is very great, and sufficient evidence, built on the testimony of ancient and credible writers, with a concurrent probability of circumstances, that there was a Christian Church planted in Britain during the Apostles' times. Eusebius, a learned and inquisitive writer, affirms, that some of the Apostles preached the Gospel in the British islands. Theodoret, another learned and judicious historian, expressly names the Britons among those nations which were converted by the Apostles; and informs us elsewhere, that St. Paul brought Salvation into the Islands that lie in the Ocean."; St. Jerome testifies that St. Paul, after his imprisonment, preached

^{* &}quot;Qued Universa," &c. Aug. adv. Donatist. † Euseb, Evang. Demons. lib. 3. c. 7. Tom. i. ; Psalm cxvi.

the Goods sin the Western parts, but which the Barna Thinds were selected understood it as will appear by the testimony. of "Olemens" Promanus," who estys," that " St. Paul preschedd Righteonsness through the whole world, and in so doing he went to the utmost bounds of the West," which necessarily includes the British Islands, as will be readily believed by those who are aware how the phrase, "the utmost bounds of the West," was used by the Historians and Poets of those times. Now nothing can be more certain than that these Christians in Britain were governed by Bishops, because we have undoubted historical authority of the existence of Bishops in this Country in the time of King Lucius, A. D. 1950, and of their undisturbed continuance here until the arrival of the Saxons, by whom Paganism being every where else re-established, only one part of this island, (to which the ancient and natural inhabitants, the Britons, were driven) constantly retained the Christian Faith, together with the same Episcopul Form of Spiritual Government, which they had before received as In the Histories and Records of the Church we find very ancient mention made of our own Bishops: Eborus, Bishop of York, Restitus, Bishop of London, and Adelfius, Bishop of Lincoln, were present at the Council of Arles, A. D. 314; at the Council of Ariminum, about the year 359, Britain had three other Bishops present; at the arrival of Augustine the Monk, whom Pope Gregory sent hither to reclaim the Saxons from Paganism about the year 596, he found the Britons observers of the self same Government by Bishops over! the rest of the Clergy; and under this Episcopal form, Christianity took root again, where it had been exiled. From this it is evident that before the Church of Rome had any Patriarchal jurisdiction over the British Churches, Episcopacy was observed in the Churchy of England. But even if the contrary could be proved, it is very certain that Diocesan Episcopacy is not a Romish tenet; because the two essential principles of Diocesun Episcopacy are, first, that the Bishop and Presbyter constitute two distinct Orders, the former superior to the latter; and, secondly, that all Bishops are equal both in Order and Jurisdiction; and both these are believed by the Church of England to be by divine Institution, and according to the Practice of the Primitive Church. But with respect to the first of these two principles the Church of Rome coincides with our Dissenting Brethren, and (as we have already proved) with the heretic Arius, for she makes the Bishop and the Presbyter for Priest) but one and the same Order, that she might the more effectually degrade the dignity of the former; and, therefore, when certain Bishops at the Reformation asserted the divine right of Episcopacy, we read that Lainez, the General of the Jesuits, and the whole Popish Court party; wrote with great vehemence against it, and openly denied that any Bishop (being but a Priest in Order)

[#] Hieron, in Amos. c. 5. + Epist. ad Corinth.

ought to have any. Ecolosiastical Jurisdiction, excepting the Pone of Rome, to whom, all Roclesiastical Jurisdiction wholly and solely belonged. The Church of Rome has adopted this notion because she conforms and regulates all her opinions to the Mass: first. making all Ecclesiastical Power to have reference to the Body of Christ, as Cardinal Bellarmine fully declares: * then, every Priest in her Communion being able to make his own Maker, what nossible powers say Papiets, can be imagined to be those that? The Recobuter (or Priest,) therefore, consecrating as well as the Bishon. the Order, in their opinion, upon this ground can be but one. But. secondly, not only are the Bishop and Presbyter but one Order in the Church of Rome, but her Bishops are not equal in Order and Jurisdiction, for the Pape of Rome has deprived them of that equality, by his own tyrapnical exaltation; thus, Monks originally were Louvien, and under the jurisdiction of the Bishop of the Diocese's this at first was never disputed, but when they grew instrient and factious, the General Council of Chalcedon't declared. then more, and ought to be subject to their Bishops, as is the case ineathe Greek Church to this day; and several Western Councils degreed the same; but when the Order of the Benedictines became rich and equilibriance, the Pope of Rome compelled the Bishops to remounce their share of the revenues of the Abbey, (of which a fourth part had always belonged to them,) and exempted! Abbeys from all Episcopal visitations, and required all Bishops to resign their ancient and lawful power over every Abbey to the Abbot; and these Exemptions, which at first included only the Monasteries. were, subsequently extended to all the lands and Churches that belonged to the Abbeys; of which some were exempted from the visitations of the Archdeacons, and the Bishon's Vicars; others from the visitation of the Bishop in person. But after the eighth contary there were larger and greater privileges granted to the Meaks: the Popes gave many Abbots a right to a Staff and a Mitre, and declared them Prelates. To subject Episcopal authority wholly to themselves, the Popes raised the dignity of these Abbots esceedingly high. By the Primitive Canons, three Bishops were te ceneur in the Consecration of a Bishop; the Popes, however, to degrade Episcopal authority, introduced a custom of allowing fue Mitred Abbate to assist one Bisbon in these Consecrations, which is acknowledged both by Binius, and Cardinal Bellarmine, I and this privilege, added to the use of the Mitre and Staff, and the title of Rrelate, raised Abbots to an equality with the Bishops. New, originally, all Abbots were but Laymen, but it was afterwards

|| Can', 1. Apost, Con, Niv. can. 4. Con. Aurel. can. 21. Aurel. 2. can. 5. Carth. 2. can. 12. See Grat, Dist, 54. § Bin, in Can. 1. Apost. ¶ Bellarm, de Notis Eccl. lib. 4. cap. 8,

<sup>Pollarm, de Secr. Ordifi, lib. I. c. 9.

PCap. 4. Con. Agath. can. 57, 38. Con. Aurel. can. 18, 2 The lives Balomption was made in favour of the Abbuy of St. Denis, and was granted by the Assisting of Paris; the second in fayour of the Abbuy of Corbie, by the Bishop of Amicns, A. D. 564.

B. Can. 1. Apost, Con. Nic. can. 4. Con. Aurel. can. 21. Anrel. 2. can. 5. Carth. 2. can. 12. See</sup>

required that they should be Priests, and, although they were never bigher than Priests, and that it was never heard that Priests should sit in Ecumenical Councils, yet the Popes of Rome allowed them Afterwards the Popes exempted the Mendicaut Friars in the thirteenth century from Episcopal authority, allowing them to preach, hear confessions, and administer the Sacraments every where: by which means the Episcopal Jurisdiction was quite overthrown, and the Papacy vendered absolute. To this must be added the fact that all the original powers of the Bishops were greatly curtailed by the Popes' assuming a Power to hear and judge all causes originally; by their removing all Ecclesiastical matters out of the hands of the Episcopal Ordinaries, their bringing the cognizance of them to Rome, and their erecting Legantine courts in all places; where those trials were made. The Church of England, therefore, cannot be charged with having received her Episcopacy from the Church of Rome, because she not only had Bishops for at least three hundred yours before that Church interfered with England, but because that very Church of Rome has exerted its utmost endeavours to overthrow Diocesan Episcopacy.

Q. 25.—Are our Dissenting Brethren justified in believing Discosan Episcopacy to be "injurious to piety and religion?"

Diocesan Episcopacy (even setting aside the consideration of its divine origin,) cannot be in itself injurious to piety and religion, because there is great reason to believe that the principal means of continuing the public exercise of the true religion in this country is the institution of the Episcopal Order. It is true that our Prelates may appear to those who are unacquainted with the nature and extent of their important labours, to be less actively and usefully employed than many of the inferior Clergy; but it must be recollected that it is in their case as in a Ship-he who sits at the stern'is oulet, and does not move, on which account he seems in a manner to do little or nothing, compared with those who toil in other habours, yet in fuot that which he does is in value and force more than all the remainder put together. In like manner many blessings and advantages result from the Bpiscopal Order to the Nation itself, to Society, to Individual Christians, to the Clergy themselves. and to the shored cause of Religion. For, first, as the Prosperity of every Kingdom (and this in particular) depends chiefly upon the estimation and credit with which it is regarded by Foreign Nations. so its fame and reputation must arise chiefly from the virtues and merits of those who are placed in eminent stations, whose lives are seen at a greater distance, rather than of ordinary Individuals, whose obscurity prevents their actions (be they good or evil) from being known, or inquired into, by any excepting their own immediate neighbours. Now the Bishops, from their exalted stations, are necessarily more exposed to the eyes of Foreign Nations, and of the World in general, than the rest of the Clergy, or then the Clergy themselves would be, if all were equal; if, then, the learning and picty of the Clergy in general outures the favourable opinion of Fereign Nations, (of which there can be no doubt,) and that of the Clergy, the Bishops are most exposed to the eye of the World, (the inferior Clergy being scarcely known beyond their respective Diggeses,) therefore, the learning and piety of the Bishops being proportionally better known and estimated by the World than that of the inferior Clergy, much greater reputation, with a consequent greater Prosperity, is conferred upon the Nation from Foreign States by means of the Episcopal Order, than is derived from the rest of the Clergy, or would be from all the Clergy, if all were equal, Secondly, Diocesan Epissopaty, from its consequent imparity of Orders and Dogrees, is like a fund distributed into prizes, of different value, and so produces more effect both as an allutement to men, of talent to enter the Chardle, and as a stimulus ig the industry of those who are already in it, then when divided into aqual shares; the Episcopal Order is also as benefit to the inferior Clergy, because they have in authority over them, those who are of the same profession, society, and body with themselves, and who baye trodden the same steps before them. Nor must it he forgotten that, as it is not sufficient that the Lord of a Household appoint Labourers to their several employments, unless he also set aver them, some Chief Workman; to see that they perform their tasks, so nothing short of the appointment of a Diodesan Bishop over the Clergy ean secure tranquillity and subordination among them, Moreover, a Diocessa Bishop necessarily enjoys such commanding influence over his Clergy, that overy word he uttens may he made to encourage learning and piety, and thus be rendered an inestimable blessing to Society, not only because he can excite in them, a spirit of zeal and co-operation in every useful measure. forming in his own person that bond of union among them which is necessary to give effect to their proceedings, but because he can see, that his Clergy both preach and discharge their various Pastoral duties with diligence and faithfulness. Thirdly: Diocesus Episcopacy prevents Schism and hereay in the Christian Church. which is not possible under any other Rorm of Church Government. whether Presbyterian of Congregational; for the former is subject only to the general superintendence of a representative Assembly. and all such Assemblies not only want vigens and dispatch, but are perpetually open to tumult, partiality, and faction; and the Congregational Form of Polity, (under which every separate Representation is a Sovereign Church, amenable to be extrinsic jurisdiction, and entitled to no jurisdiction over other Churches.) is evidently calculated to destroy union, so-operation, and concord amongst Christians. Finally, Divossan Episcopucy, and its

consequent imparity of Orders and Degrees among the Clergy, corresponds with the gradations of rank in civil life, and provides for the edification of each rank, by stationing in each an Order of Clergy of their own class and quality. Thus the advice of the Bishops may effect more good in the higher circles of life, than the preaching and writings of the rest of the Clergy, or than of all the Clergy, if all were equal; not only because the Bishops have facilities for introducing religion among the superior ranks of Society. with peculiarly favourable opportunities of advocating the Doctrines of Christianity, and promoting piety among them, but because, from the high veneration attached to the Episcopal character, their advice and instruction will often be listened to with respectful attention by Royalty and Nobility, where the remodistrances of the inferior Clergy would be overlooked, or perhaps indignantly rejected. Indeed it is very manifest that the exalted station of Bishops is much better calculated for the admonishing, counselling, comforting, and reproving of the Sovereign than the inferior Clergy, because the Dignity of the former proportions them more to the Royal Dignity: thus we find that Joshua employed Eleazar; David, Abiathar; Constantine, Hosius, Bishop of Corduba; and other Emperors, the chief and most dignified of their Clergy, as better qualified to counsel and rebuke them than inferior Ministers. We may, therefore, infer that Diocesan Episcopacy is not only, not "injurious to piety and religion," but that piety and religion are promoted by that Form of Church Polity.

Q. 26.—Was Diocesan Episcopacy generally rejected on the Continent by all sincere Protestants, and also in the Northern

part of England?

The leading Protestants connected with the Continental Presbyterian Churches at the periods alluded to by our Dissenting Brethren. were Calvin, Beza, Moulin, Bucer, Chamier, &c. Now if in charging these illustrious individuals with rejecting Diocesan Episcopacy, it is intended to be insinuated that they voluntarily and intentionally abolished that Form of Church Government because they considered it a mere human Institution, I deny the charge alrogether; as false and scandalous. It is very certain that Calvin (as I will prove hereafter) would never have forsaken Diocesan Episcopacy,"if he could have enjoyed it freely with the full liberty of professing the Reformed Religion; for it must not be forgotten that at the Reformation, when the blasphemous errors of the Doctrines of Popery began to be discovered by one side, and impetuously defended by the other, all those who opposed those errors were cruelly persecuted, imprisoned, and burned to death. The Continental Presbyterians, therefore, not being permitted the exercise of the true Religion under those Church Governors whom they had, (viz. Popish Bishops,) and unable to get those whom they could have

stilehed for, (vienProtestant Bishops.) were compelled to be contented 1. Petrue Balma, the last Bishop of Geneve, had become a Protestant, there can the my doubt but that Calvin, and the city of Geneva, mould most gladly have retained his Episcopal Government. and gensidered themselves happy under such a protection. I do not say this, merely because I think it unreasonable to suppose that either Calving or the city of Geneva, would have ejected him as an Enemy; whom they might have enjoyed as a Patron, and still less because I consider it exceedingly improbable that they would have phiected to Balma's Episcopacy, whilst they had his concurrence in the true Religion, but hesause there is every reason to helieve that, the quarrel was not about his Episcopal Dignity, but about this appopilion to the intended Reformation. Of this, we have positive evidence from the works of Calvin, and indeed I manadd of Bara. Moulin, Bucer, and Chamier; in which they all express themselves fully persuaded of the divine right of Diocesau Eniscopacy, randclament the absolute necessity which compelled them to abolish it in their own Communion, expressing a reluctance, to be denominated -Anti-Episcopalians, as if they threw off Diocesan Episcopacy because they disapproved of such a Form of Church Government, and not mether because their unhappy circumstances would not permit them to establish, it; every where, which as ludividuals, they ardently desired to do. It was therefore evidently their misfortune and not their fault, that they established Preabyterianism on the Continent, for being jurged on by the anxious endeavours of the people for salteration , and in such an exigence having weither time mer opportunity for deliberation about any other Form of Church Geverament than that which, by the flight of the Bishon, (Petrus Balma, had been already, in a manner, devised to their hands; they adopted that which was the easiest to be established without delay, and which was also best calculated most likely to please the neonle, on account of the sway and authority which it gave them; that Form of Government was Presbyterianism, and being ouce established, it was necessary that those who succeeded them should defend it. I will now proceed to show that the Bresbyterian Divines whom I have mentioned (and it would be no difficult matter to include also Martyr, Fagius, Alasco, Bullinger, Gualter, Simler, Janius, Rolloeus, Luthen, Melancthon, Casaubon, Fregeville, sud Sarayia,) (were inwardly persuaded of the divine right and necessity of Dincesan Episcopacy, and that in setting aside this Apostolical Form of Church Government, and introducing another Polity more raccommodated to the weak higotry and caprice of those with whom they were associated, they were themselves approbensive lest they should be hurried too precipitately from the original intention and express commandment of Christ. I will begin with Calvin who in

See Camerarius in Vita Melancth; Chaldian Articles, art. 10; Melancth. Epist. Luthere; Melanct, Camerario Hist, Confes. August. per Chytronum; Buc. de Regno Christi; &c.

his "Confession of Faith," written in the name of all the French Churches, speaking of the corruptions of the Church of Rome, (then in the fieri of reforming,) writes, "In the meanwhile, however, we are unwilling that the Authority of the Church, or of Pastors and Superintending (Bishops) to whom the Government of the Church has been committed, should be taken away. therefore, acknowledge that Bishops, or Pastors, should be reverently regarded, so far forth as they teach the Word of God by reason of their Episcopal function."* The same Calvin, in reference to the Popish Bishops, plainly declares, "if they were true Bishops, I would yield them any authority in this respect; not, perhaps, as much as they require, but as much as is required for the properly ordering the Government of the Church." In an Epistle purposely discussing what is to be done, if a Popish Bishop should be converted to the Reformed Religion, he enjoins, that in such a case he should not be stripped of his Episcopal power, nor his Clergy discharged from their respect and obedience to him, nor that he himself should be reduced to the rank and order of a Presbyter, but that both his possessions and his Episcopal jurisdiction and authority should be left him, which latter he expects the Prelate would exercise in removing corruptions from the Churches and the inferior Clergy in his Diocese. Again, in the passage so boastingly cited by the Scottish and English Presbyterians that Timothy was ordained by the Presbytery, thereby inferring that Presbyters exercised the right or Ordination, Calvin, (the very founder of Presbyterianism,) denied the conclusion which they have drawn, declaring that a College or Society of Presbyters was not intended by the word "Presbytery," for that St. Paul as Bishop ordained Timethy alone, which he proves from 2 Tim. i. 6. where St. Paul puts Timothy "in remembrance to stir up the gift of God which was in him, by the laying on of his hands: in this passage, says Calvin, St. Paul declares that he and not many others, imposed hands on Timothy. I do not understand that which is spoken of the imposition of 'the hands of the Presbytery,' as if Paul speaks of a College of Presbyters;" and again, "if any one should offer to us an hierarchy in which the Bishops have Pre-eminence over the other Clergy in such a manner as not to refuse subordination to, and dependence upon Christ as their sole head, and refer their precedence to Him. only; in which they so maintain brotherly concord and fellowshipwith one another as to be bound together no otherwise than by his

[&]quot;Interea tamen Ecclesia auctoritatem, vel Pastorum, et Superintendentium, quibua Ecclesia provincia mandata est, sublatam nolumus. Fatemur, ergo, Episcopos, sive Pastores, reverenter audiendos, quatenus pro sua functionis ratione verbum Dei docent," Calv. Confess. Fidei nomine Gall. Eccles.

^{† &}quot;Si veri Episcopi essent, aliquid eis in hac parte auctoritatis tribuerem; non quantum sibi postulant; sed quantum ad politiam Ecclesise rite ordinandam requiritur." Calv. Instit. l. iv. c. 10. ‡ 1 Tim. iv. 14.

^{§ &}quot;Paulus ipse, se, non alios complures, Timotheo manus imposuisse commemorat. Quod de impositione manuum presbyterii dicitur, non ita accipio, quasi Paulus de Seniorum Cellegio loquatur." Calvin. Institut. iib. iy, c. 3. in fine.

truth; then indeed I must confess," save be, "that all deserve to be anothematized, if there shall be any such, who do not reverence and implicitly obey such an hierarchy."* To leave Calvin for Theodore Beza, another Presbyterian Divine, who writes: "Now the Reformed Churches of England, supported by the authority of Bishops and Archbishops still continue; as this has happened to that Church in our memory, that she has had men of that dignified Order, not only illustrious Martyrs of God, but also excellent Pastors and Doctors; let her, in Ged's name, enjoy this singular favour of God, which I wish she may enjoy for ever." | I will now turn to Moulin, a French Presbyterian, who writes thus to the Bishop of Winchestey: "What! that I could wish ill to your (Episcopal) Order, of which I never spoke without honour! for as every body well knows, the restoration of the English Church, and subversion of Popery, (next to God and your kings,) is chiefly to be ascribed and owed to the learning and industry of your Bishops; some of whom being crowned with martyrdom, subscribed the Gospel with their blood; whose writings we have, whose acts and zeal we record, as in no respect whatever inferior to the very best of God's servants, which France or Germany has yielded: he who denies this, is either wickedly foolish, or envious to the glory of God;"I he also frankly acknowledges, that "very soon after the times of the Apostles, or rather in their own times, it was instituted that in (cities) one Presbyter should have precedence over him Colleagues, who was called a Bishop." Bucer writes, "By the perpetual observance of the Church, even from the Apostles themselves, we see, it seemed good to the Holy Ghost, that, among the Presbyters to whom the charge of the Charch is especially committed, one should have the singular charge of the Charch's and in that charge and care, governed others; for which reason, the name of Bishop was conferred upon these chief Governors of the Church." Chamier, who was a French Presbyterian Diving. having in one of his writings admitted that "immediately after the decease of the Apostles" began the difference between a Bishop and a Presbyter, immediately, (as if correcting himself,) adds, "What! the thing itself began in the very time of the Apostles, or rather, proceeded from them." I From these testimonics, and unqualified

Talem si nobis hierarchiam exhibeaut, in qua sic emineant Episcopi, ut Christo subse mon recusent, et ab ille tanquam unice capite pendennt, et ad ipeum referantur; in qua sie inter se fraternam societatem colant, ut non allo modo quam ejus veritate sint culligati; suin vero nullo non anathemate dignos fatear, si qui erunt, qui non sam reverentur, summs que obedientia observent," De Eccl. Neces Reform.

^{🛊 &}quot; Frustur satie ista singulari Dei beneficentia, qua utinam sit illi perpetua." Tract de Minisk

Eccl. Grad. cap. i. and xviii. Resp. ad Sarav. p. iii. vide Sarv. Discipi. p. 138. P. Molinosi Epist. 3. Reverendiss. Viro, Prossuli dignissimo. D. Episc. Winton." Egopp male veliem ordini vestro," &c.

¹ Molin. Epist. ad Winton/Ep. 8.

Cham. de Membris Eccles, Milit. lib, iv. chap. i. "statim post Apostelorum axcessium Quid? res ipsa copit tempore Apostolorum, vel potius ab ipsis profecta est."

attestations of high respect from the most emissed Divises of Foreign Presbyterian Churches in favour of the sacred Order of Episcopacy, we may infer (as also from their willingness to maintain and establish Episcopal Government, from their eager desires to restore it, and their grief and trouble because they could not continue it,) that they would have enjoyed Episcopacy, if the German and Genevan Prelacy would have but tolerated a Reformation of the Papal corruptions; and, therefore, that there never would have heen a parity of Ministers, nor a Presbyterian; or Congregational Church in the Christian world: The Presbyterians of Germany in their collective writings freely profess the same opinion as in their individual works; for in taking occasion to speak of Canonical Ordination, they say: "But the Bishops do either compel our Priests to disclaim and condemn this kind of doctrine, which we have here confessed; or by a certain new and unheard of Raid of conclination put the poor and innocent souls to death. These causes are those which hinder our Priests from receiving and acknowledging their Bishops, so that the cruelty of the Bishops is the tause who that Canonical Government; or Polity, which we earnestly desired to preserve,* is, in some places, now disselved:" and not long after in the same Chapter: "And now here again we desire to testify it (to the world) that we will willingly preserve the Ecclesiastical and Canonical Covernment, if the Bishops will only cease to exercise cruelty upon our Churches. This our will shall excuse us before God. and before all the world, unto all posterity; that it may not be unjustly imputed to us, that the authority of Bishops is either deried, or impaired by us, when men shall hear and read? that we earnestly deprecating the unjust cruelty of the Bishops, could ubtain no just or kind treatment of their hands." Thus we find that these learned Presbyterians of Germany ardently desired to preserve the Government of Bishops; they were very unwillingly driven from it; it was altogether and otterly against their heart, that the Episousal authority was simpaired and weakened; indeed it was only the personal cruelty and extreme violence of the Romish Prelates, "in a bloody apposition to the dustrines of the Gospel, which was excepted against. In the Synod of Dort also we find that when the Bishop of Llandaff had, in his speech, touched upon Episcopal Government. and shewn that the want of it gave opportunities for those divisions which were then arising in the Netherlands; Bogermannus the President of that Assembly, rose up, and admitting the Bishop's inference; said, "Alas! my Liord, we are not so happy!" + nor the he make thus observation by way of compliment to the Episconel Order of the Bishop, for neither the person, nor the place, nor the acarers, were fit for such a thing; but with a sad gravity, and in mournful consciousness of the profession of a known truth?"hor would be, being the mouth of that select Assembly, have considered

^{4 &}quot;Quam nos magnopere conservare cupiebamus."—"Prorsus hic iterum," &c. † "Domine, nos non sumus adeo felices."

it safe to express such a sentiment, before the Deputies of the States, and so many venerable Presbyterian Divines of Foreign Countries, (besides their own,) unless he had been fully aware that in the acknowledgment of so evident a truth, the Synod would neither disapprove of, nor contradict him. If, therefore, these are the undisguised opinions of "the sincere Protestants who rejected Diocesan Episcopacy on the Continent," surely that rejection was the sesult, not of conscientious conviction, but of a mere timorous compliance with an apparent absolute necessity. Let us now turn to those who abolished it "in the Northern part of this very Island," I mean Scotland. Now at the period to which I allude, there existed among the lower orders of Scotland so deeply rooted a hatred of every thing connected with Papery, that the only means of continuing a Christian Church in that Country under any Form was that of Presbyterianism. Diocesan Episcopacy was, therefore, abolished, not because it was "an anti-christian and injunitous usgraation that only to suit the innovating disposition of the people. Let, it, however, be remembered that upon the same principle that Diocesan, Episcopacy was abolished in Scotland, the administration of the Sacraments, the Doctrine of the Holy Trinity, and perhaps even Christianity itself, (which is more intimately connected with Papery than Episcopal Pre-eminence, because in the Romish Church. unlike our Anglican Church, the Bishop and Presbyter are not separate Orders, but one and the same Order,) ought also to have been abolished. But it is evident that in Scotland, at and immediately after the Reformation, it was only the name of Episcopacy, that was excepted against, which (although an innocent and in affensive term, yet) like that of Tarquin in Rome, was condemund to a perpetual disuse. Therefore, although Scotland abolished. Episcopacy, she was nevertheless contented to admit "Superintendents;" and, as there is no difference (which Zanchius remarks) between Emissions and Superintendens, but that good Ameek is translated into bad Latin, so there was no difference between the power of the latter and that of their predecessors, the Bishaps... We find that in the Presbyterian Kirk of Scotland after the Reformation, there was the "Superintendent" of Orkney, whose Diocese was the Isles of Orkney. Caithness, and Strathneyer, and his residence in the town of Kirkwall. The "Superintendent" of Boss, whose Diocese comprehended Ross, Sutherland, Moray, and the Northern Isles, called Sky and Lewis, with their adjacents; mad his residence, the Canonty of Ross. The "Superintendent" of Argyle, whose Diocese was Argyle, Cantire, Lorne, the Southern Jales, Arran and Bute, with their adjacencies; and his residence at Argyle. The same, may be said of the "Superintendent" of Aberdeen, the "Superintendent" of Brechin, the "Superintendent" of Rife, the "Superintendent" of Edinburgh, the "Superintendent"

of Jedburgh, the "Superintendent" of Glasgow, the "Superintendent" of Dumfries, all of them bounded with their several jurisdictions; as appears by Dr. Lindsey's account (who was at that period Titular Bishop of Breehiu) of "the Synod of Perth." Now it is very certain that these "Superintendents" had a power fully equal to that of Bishops, to plant and erect Churches; to ordain, and appoint Ministers in their Dioceses; and when they had resided ia their chief towns three or four months, they were required to enter upon their Visitation, and then not only to preach, but also te examine the life, diligence, and behaviour of Ministers, showing thereby that there was no difference between the former "Bishops." and their Successors, the "Superintendents;" which is also certain from the circumstance that Knox himself by public Church Authority made this Prayer upon the admission of John Spottiswood, as "Superintendent" of Lothian, "O Lord, send upon this our Brother, unto whom we do, in thy name, commit the chief charge of the Churches of the Division of Lothian, such a portion of thy Holy Spirit, as," &c. Let us now examine Blondel, one of the most celebrated of the British Presbyterians, who misapplied his talents by exercising them in defence of Presbyterianism, at the request of the Assembly of Divines at Westminster, and in making the Aucients contradict themselves, in a Treatise containing nearly aix houdred pages endeavoured to prove that St Jerome was a Presbyterian, and concludes that work by acknowledging, that "notwithstanding the opinions he had therein maintained respecting the divine right of Presbytary, be nevertheless did not intend in the slightest degree to invalidate the ancient and Apostolical Form of Episcopal Government, since he was fully persuaded within himself that it ought to be carefully preserved, wherever it was established, and that it ought to be reverently restored, wherever it had been abolished through weakness or bigotry." Dury, who during his life met only professed himself to be a rigid Presbyterian, but was one of Melville's active tools in the establishment of Presbyterianism in Scotland, but twenty years after that lamentable event, being et the point of death, and feeling anxious to make some amends for the zeal which he had manifested against Diocesan Episconacy. made a death-hed confession of that conviction before some of the Brethren who had come to visit him, and requested them to tell the Assembly as from him, "that there was necessity of restoring the ancient Government of the Church, because of the unrufiness of the Young Ministers, who would not be advised by the Elder sort, nor kept in order. And since both the state of the Church did require it, and the King did labour for it, he wished them to make no trouble therefore, but only to insist with the King that The best Ministers, and of greatest experience, might be preferred to places as Bishops." This declaration not only implies the

^{*} Vide "Elect. Sup. in Constitution," before the "Book of Psalms in Metre."

⁺ Skinner's Ecclesiastical History, Vol. ii. p. 236.

Speaker's assurance that Bishops were originally appointed to the Government of the Church, by Apostolical institution, (on which account he has called it the "ancient Government,") but also informs us, that even in the opinion of a Presbyterian Government, nothing short of Diocesan Episcopacy was adequate to preserve that unity and harmony, that order and peace, for which our Saviour himself so ardently prayed. From what, therefore, has been arged upon this subject, it is very evident, not only that Diocesan Episcopacy was not voluntarily "rejected at the Reformation by all sincere Protestants, neither on the Continent," nor in "the Northern part of this Island."*

On.—"But even if the contrary could be proved, it is nevertheless evident that the Bishops of the Church of England differ exceedingly from the Apostles and Primitive Bishops, in Dignity, Titles, Revenues, and Retique; but especially in their admission into the House of Lords, which privilege tends to hinder the exercise of their Ministerial duties, establishes too great a distinction between them and the inferior Clergy, (thereby nourishing pride in the former, discontent in the latter, and disquietness in the whole Church,) and renders the Bishops themselves from gratitude and expectation of future Preferment, or Translation, dependent upon and obsequious to the Crown."

a in annualing these shoots for the press, I sayner ferbear to notice a few additional testimonies in fayour of Diocesan Episcopacy. The Presbyterian Henderson, who had been placed at the head of the Commissioners for the Presbyterian side by the Parliament, died a convert to Egiscopacy—(See Clarenden's Bock, K. p. 28; Meylia's Litt. of Presby. p. 437, and genticularly Collier, vol. ii. g. 948.) Cartwright also, the Champion of Preshyterianism against the "Judicious Hooker," finally became a Controvertist in favour of Diocesan Episcopacy—(See Bancroft's Survey of the Pretended Discipline; pp. 447—449.) Robert Brown, the actual Founder of Bongregutiens Independency, not only retained to the agnion of the Church of England, but became one of her Ministers - (Restor of Achurch in Northamptonshire.) John Wesley, the Founder of the Sect of Wesleyan Methodists, was so inwardly persuaded in his own mind of the Apostolical origin and necessity of Diocesan Episcopuog, that he selicited Episcopul consecration of Brasmus, a Prelate of the Greek Church, and Richop of Arcadia, which sequest being denied him, he would not permit the administration of the Sacrament of the Lord's Supper by any of his Ministers, who had not been Episcopally ordained. Notwithstanding, however, this disappointment, when America was abdated independent of this country, and he could nothing himself become detailed. Bishop of both, he invested (as far as he was able) two Ministers of his Connection with Episcopal Authority, as he himself acknowledged, "to prevent disorders and confusions among his poor people in America, now all religious connection between this country and he Colonies was at an end," I would also observe, that an application was made to the excellent Prelates of the Episcopal Church of Scotland for Episcopal Consecration by the Wesleyan Methodists to be conferred upon one of their Preachers, soon after the Consecration of Dr. Sesbury in 1784. The late Dr. Berkeley, of Canterbury, Lielieve, was in pessession of the letter containing the application, together with Bishop Skinner's refusal to comply with so unreasonable a request.

Q. 27.—Do the Bishops of the Church of England differ exceedingly from the Apostles and Primitive Bishops in Dignity

of place or station, Titles, Retinue, and Revenue!

It is an old and certain rule in Philosophy, that degrees do not diversify the kinds and nature of things; the same fire that flashes in the Tow, glows in the Juniper; if one gold be finer than another, yet both are gold; if some pearls be fairer than others, yet their kind is the same. The Episcopacy of the Church of England, therefore, may have received (nor do I wish to deny it) some additions of Dignity, Titles, Retinue, and Revenue, through the bounty of gracious Sovereigus, yet it is in substance the same with that of the Apostles and the Primitive Bishops of the Christian Church; because these additions of Dignity, Titles, Retinue, and Revenue, being merely external and adventitious, can no more alter the nature of the office of a Bishop, than a change of suits can alter the Body. Nor is it otherwise with the office of a Bishop than with the person of him who fills that office. The Bishop is the same, whether dignified or undignified, titled or without title, rich or poor. The good Patriarch was the same in Potiphar's dungeon. and on Pharoah's bench; our Saviour was the same in Joseph's workshop, and on the hill of Tabor: St. Paul was the same while he sat in the house of Aquilla making tents, that he was reigning in the pulpit, or disputing in the School of Tyrannus. But let us examine the objections against the Dignity, Titles, Retinue, and Revenues of our English Bishops, and see how far the accession of these external Privileges alter the nature of the holy calling with which they have been invested. And, first, with respect to their Dignity of Place and Station, in which, of course, is included their admission into the House of Lords. Now I am very willing to admit that the Apostles and Bishops of the Primitive Church were not equal to our Anglican Prelates in Dignity of Place or Station, but let it be remembered that although in a heathen land this might have been the case, yet it is no reason why it should so continue ina Christian country. In Egypt, the people of God, (the Jews.) were without doubt happy to worship Him in the corner of a poor cottage, probably covered with dust and straw; but their prayers were not, we may suppose, less acceptable to the Almighty on that account, for He was with them in all their afflictions, and at the length, by working their admirable deliverance, testified that they served him not in vain. But in the very Desert, no sooner were they possessed of some small property of their own, than a Tabernacle was required at their hands. Finally, being established in the land of Canaan, and having David as their Sovereign, when the "Lord had given him rest round about from all his enemies," it grieved his pious mind to consider the augmentation of his own Dignity, whilst the affairs of Religion continued still in the former

etate: "See now I dwell in an house of cedar, but the ark of God dwelleth within curtains."* It was the pleasure of God that this purpose of David should be accomplished by his son Solomon, and in such manner as corresponded with the present, and not the ancient condition of the nation; for which reason, Solomon writes to the King of Tyre, "the house which I build is great and wonderful, for great is our God above all Gods;" by which it rigarly appears that the Church of God may be as acceptable to Mim. when it is framed suitably to the greatness and dignity of .more recent and modern periods, as when it retains the simplicity of more ancient times. But it is complained of our Bishops that they are admitted into the House of Lords, and that such a privelege not only "hinders the exercise of their Ministerial duties," but that it "establishes too great a distinction between themselves and the inferior Clergy, (thereby nourishing pride in the former, discontent in the latter, and disquietness in the whole Church,) and renders the Bishops from gratitude and expectation of future Preferment, or Translation, dependent upon and obsequious to the Crown" Now before I examine each of these three particulars I would observe that these reasons ought to be very weighty; and the inconveniences of this Episcopal Privilege very heinous, to justify our removal of it; and that for two reasons; for, first, it is an ancient and hereditary right, established by law, inherent in their station, and enjoyed by them before there were any Parliaments. for they had their places in the "Magna Concilia" of the Kingdom: and, secondly, the admission of a small number of Ecclesiastics into the House of Lords is but an equitable compensation to the Clergy for the exclusion of their Order from the House of Commons: for the Clergy are a body of men considerable by their number and property, as well as by their influence and the duties of their station: vet whilst every other profession has those amongst the National Representatives, who, being conversant in the same occupation, are able to state, and naturally disposed to support, the rights and interests of the Class and Calling to which they belong, the Clergy sions are deprived of this advantage; which hardship is made up to them by introducing their Prelates into Parliament. But it is biested that this ancient right and inheritance has a tendency to hinder the exercise of their Spiritual duties. Now as every Bishop premised and professed, when he entered into Holy Orders, to devote himself, as much as in him lies, wholly to his Spiritual vocation, so the mere fact of his occasional attendance in Parliament sating each Session, at the same time when he is actually known to attend to and discharge his Spiritual duties, can be no hindrance or impediment to the proper discharge of those duties; for his attention to the Church does not preclude him from tendering his services to the State, when it may be required of him.

are required to take moderate care of their household affairs, and the provision for their family, why then may they not also take care of the State? The Apostle's words, "He who warfares to God, should not entangle himself with this world," (which passage is so frequently quoted by Dissenters,) does not in the slightest degree affect our present argument, because it has a reference to those only who would divide themselves between God and the world, and who bestow the principal part of their time upon secular affairs; it cannot, therefore, be supposed to forbid the Bishops, being dedicated to God, from devoting a few hours of their time to their King and Country, whom by their learning, experience, and piety, they may greatly benefit. To affirm otherwise would be tantamount to a declaration that a Bishop must have no family at all; or, if he have one, that he must not take care of, or provide for it; in fact, that he must have no body to attend to, but be all Spirit. It is very clear, that the service which Bishops may render to the State is by no means incompatible with their service to the Church; they are Members of the one, and Governors of the other, and are highly-qualified to benefit both; indeed from the union of the Church and State, (which has been defended in the preceding Chapter,) the subjects of them both are so united with both, that they cannot be separated; and united in such a manner, that not only the one is in the other, but the one is the other, and is both; and consequently, the services which the Bishops render upon those occasions to the State, are inseparable from their good offices to the Church. It cannot be said then, that the admission of our English Prelates into the Upper House of Parliament tends to hinder the proper and faithful discharge of their Ecclesiastical duties. But it is contended that "such a privilege establishes too great a distinction between the Bishops and the inferior Clergy, and thereby nourishes paide in the former, discontent in the latter, and disquietness in the Laity." Now what else is this objection but that of Korah in the Jewish Church? "Ye take too much upon you," said that rebel Minister to his high Priest; "wherefore lift ye up yourselves above the congregation of the Lord?"* I would inquire, whether was there more pride in Moses and Aaron who governed, or in Korah and Dathan who murmured and repined? It is pride, therefore, that causes contention; but where is this pride? whether is it in those who moderately exercise a lawful Superiority, or in those who scorn and hate to be under Government? It is very certain (we have daily experience of it) that Spiritual greatness may consist with outward humility and lowliness of office: "He that is the greatest amongst you, let him be your servant," says our Saviour himself; and St. Paul, whilst he was tent-making, would speak of his "dignity" and "power." + As for the objection that this privilege granted to the Bishops to sit amongst the Peers,

^{*} Numb. xvi. 3. + "'Εξυσία" and " Δυναμίς." 1. Cor. ii. 3.4.

is calculated to excite discontent among the inferior Clergy, we have every reason to believe that it is rather the contrary, and that they are rejoiced that Individuals of their own Profession should be advanced to those Stations in which they are rendered so capable of doing good offices to them, and of benefitting the Church of Christ: and that instead of swelling with envy against their just exaltation, they consider it an honour done to their Profession, and not to the persons of the Bishops. Nor can we for a moment suppose that the Bishops should be puffed up with these few accessions of dignity, whilst those who are really and hereditarily possessed of them can enjoy them without incurring the slightest suspicion of such a transported feeling. The third objection, that "it tends to render the Bishops from gratitude and expectation of future Preferment or Translation, dependent upon and obsequious to the Crown," is equally weak and groundless with those which have been already examined, because there is no reason why the Bishops should display this servile obsequiousness more than those who possess great Temporal inheritances, at least so far as it may proceed from the expectation of future Preferment, for Temporal Lords are equally interested in offices and places at Court: in fact, when it is recollected that the age of Bishops is generally such, and the expences attending their removal from one See to another are so very great, that there is very little probability of an equal gain by the Translation, it is not likely that such hopes should influence Spiritual, so much as it must Temporal Peers. But let it be granted, for the mere sake of argument, that upon this account the Bishops may possibly be more obsequious to the will of the Crown, let it be also remembered that for that reason they are very properly inserted into that part of the Constitution, from which much or frequent resistance to the measures of Government is not expected. From defending the Dignity, let us, secondly, turn to the Titles of our Prelates. These also have been objected to, as if (seeing it has pleased gracious Princes, in order to express the honour which they gave to God, in the honour given by them to the holy Order of Bishops, to confer upon them eminent Titles) because they are Lords Bishops that they challenge to be Lords of, and over their Clergy; as if a Titled Bishop could not possess as much humility as those who have no such Title; when many of them give evident proofs that they are by no means transported with such empty appellations. In the Jewish Church, the higher Orders of Clergy were exalted above the others in Title, and called "High" and "Great." In the Christian Church the assignment of distinguished Titles to the Chief or Episcopal Order of Ministry was equally justifiable. Our Saviour's words against "Lordship" and "Grace" are wrested from their natural meaning to prove the contrary, being thereby made to uphold a cause which they do not

at all concern. The very Titles that are now excepted against, were the usual style of the ancient Bishops in the earliest ages of Christianity. Bishop Eusebius, writing to the Bishop of Trevers, styles him thus, "To my Lord Paulinus," and Paulinus in his Epistle to him, "To my Lord Eusebius." The Bishops of Egypt in their address to the Bishops assembled in the Council of Tyre, wrote, "To our most honourable Lords." The Synod held at Jerusalem, writing to the People of Egypt, Libya, etc. calls Athanasia their "Pastor and Lord." Julius, Bishop of Rome, is styled by the holy Bishops, "Most blessed Lord;" and Nazianzen, "My Lords the Bishops." George, Bishop of Laodicea, writing to certain Bishops, calls them "Most honourable Lords." and elsewhere, in the same Epistle, "Most Reverend and most honourable Brethren." I Theodoret entitled Bishops "Most honourable;" and the early Emperors writing to Bishops, have not disdained to give them similar appellations of honour, as "your Holiness," "your Blesseduess," "your Amplitude," &c. &c. whilst those who have purposely done otherwise have been noted for insolent singularity and pride.** To go even into the age of the Apostles, Ignatius himself, who most probably was contemporary with our Saviour, calls the Bishop of the Magnesians, "a zione one of lalor;" and Polycarp, the Bishop of Smyrna, calls the Episcopate "Godworthy Bishops," ++ which certainly comprehends the highest degree of Grace. In a word, as our English Prelates derive their Titles of "Lords" by a creation perfectly distinct from, and independent of their Spiritual dignity, may it not be doubted whether those who disallow them these Titles do not incur the Apostolical censure annexed to the "speaking evil of dignities?" But not contented with objecting to the Dignity and Titles of our Prelates, our Dissenting Brethren also object to their Retinue or Attendants. Now in the Visions of the Glory of God, Angels are spoken of as His Attendants; in describing the honour of that mystical Queen, the Prophet mentions the Virgin Ladies which waited on her; and the Sacred History mentions the Servants and Attendants of Solomon, as a proof of his honourable condition. Testament intimates the Retinue of the High Priest amongst the Jews; it also informs us that our Saviour, although He "came to minister, and not to be ministered unto" in this world, yet He was attended by his blessed Apostles, following Him not only as Scholars, but even as Servants about Him; and that, when He had sent them, (as He Himself was sent by God,) in the midst of

^{• &}quot;Τῷ Δεσπότη με Παυλίνφ."

^{† &}quot;Kugiois Tipuwlalois."

^{‡ &}quot;Ποιμένα ὑμων καὶ Κυςιον. \$ Κύςιος Μακαςιώτατος."

^{¶ &}quot;'Aιδεσιμωθάτες καὶ Τιμιωθάτους Αδελφους." || Lib. v. 8 * Hist, Eccles. l. vil. c. (vi.) de Summa Trinit. l. xxxiii. c. de Episa et Cler. et l. xxi. a. . de Sadros. Eccles.

Ill Ignat. Epist. ad Magnesian. †† Epist. ad Smyrnenses.

that hatred and extreme contempt, which they afterwards received from the world, this honour of Attendance or Retinue was most plentifully conferred upon them by Saints and believers, for they had Attendants provided in all places which they visited; a custom (as Ignatius shows) which was universally continued in Bishops their successors, from which circumstance no doubt those "Acolythi" took their beginning, of whom so frequent mention is made in the writings of the early Fathers, as the Attendants and Followers of the Bishop; for which service the name of "Acolyth" seems plainly to have been given. Justinian informs us, that it was a very ancient custom for Bishops to be attended upon by many; in fact the affairs of Government, in which Prelates were so engaged, rendered it necessary that they should always be attended by many whom they might command, even if no such Attendance belonged to them by way of honour. But our Dissenting Brethren complain of the Revenues of the Bishops of the Church of England, as well as of their Dignity, Titles, and Retinue. How little do they think that, with but very few exceptions, the English Bishops receive but a very scanty pittance, of which (even scanty as it is) it cannot be said that they disburse nothing to the public charge, so that I verily believe but few retired Country Gentlemen, possessing an annual income of four hundred pounds in landed property, would be very hasty to exchange their worldly estate and condition with our wealthy Prelates;* how little do they consider what very heavy expences necessarily attend their stations; how little do they consider what great hospitality is required of them, and therefore, that it is essentially necessary that those who provoke others to works of charity and mercy should have the means of becoming examples of such benevolent qualities; how little do they consider that (as wealth in the present day is held in such great estimation, that without it the most virtuous and perfect reputation is not exempted from contempt) a competent income is requisite to secure them from that contempt, which inseparably and unavoidably accompanies a mean and poor condition; how little do they consider that the farther diminution of the present limited income of our Prelates would not only eventually remove every inducement to the cultivation of learning, but that, perhaps, Religion itself (which is dishonoured in proportion to the decay of respect for the Chief Governors of the Christian Church) would finally die away. But let us suppose, for the sake of argument, that our Prefates were really as wealthy as our Dissenting Brethren pretend, and as I myself could wish them to be; let it be remembered that it is not the possession, but the abuse of wealth, that is justly consurable

I am not prepared to say whether (exclusive of commendams) the official expenditure of the Rishops of Liandaff, Peterborough, St. David's, Gloucester, Bristol, Chester, Oxford Rochester, Sodor and Man, &c., do not exceed the actual Receipts of their respective Sees 1 I have reason to believe that in two or three instances the bare income of the Bishopric itself falls short of one thousand pounds annually.

in a Christian Bishop; and that in the present advanced degree of civilization and refinement, as the Ministry of our Bishops is especially intended for the higher and richer classes of society, so they ought to enjoy an honourable and adequate competency, to facilitate their admission amongst those classes, and render their Ministry acceptable to them. Moreover, because every individual is naturally dissatisfied with a bare sufficiency for his sustenance, but always desires an income proportionable to the Station which he holds in the society of others, for the actions of every one are measured in the secret expectation of others according to the exaltation of his Dignity or Station, so that great men always know that great actions are expected from them; therefore, as all Bishops have been proved to be exalted in Dignity and Authority over the rest of the Clergy, in proportion to that exaltation, great liberality, great hospitality, and great actions of every kind are expected from them. Hence it follows that if the amount of the income of a Bishop be below that proportion which their station would induce others to expect at their hands, it will inspire a stronger temptation than, perhaps, many are aware of to supply that deficiency by evil and corrupt dealings. But it is contended by our Dissenting Brethren, that our English Bishops ought to be no richer than the Apostles and Primitive Bishops were. Now if it be so great a perfection for the Clergy of the Christian Church to be poor, how pure and perfect must that Church be, which has so great a store of Mendicant Friars. But because the state and condition of the Apostles and their immediate Successors may have been poor and destitute, is that any reason why Christian Bishops in the present day should be conformable to them in this respect? When Moses first, and afterwards David, exhorted the people of Israel about the necessity of splendour and magnificence in the worship of God, and the expediency of an ample provision for the maintenance of the High Priest, can we suppose that it would have been lawful for them to have pleaded, "Our Fathers in Egypt served God devoutly, God was with them in all their afflictions, He heard their prayers, pitied their case, and delivered them from the tyranny of their oppressors; what splendour and magnificence had they? what wealthy High Priest were they possessed of?" Would not such arguments have been considered foolish and groundless? Because God does not refuse to be worshipped where wealth and magnificence are wanting, or where His Bishops are poor, is that any reasonable cause why, where there is an abundance of wealth, those Bishops should not have a more honourable, and a greater Reverence allowed them? In Egypt, the state of God's neople was servitude, and therefore, His Clergy were paid accordingly; but they had no sooner any thing of their own in the Desert, than a Tabernacle was required of them, and a suitable provision for the Priesthood; in the land of Canaan they were expected to build and furnish a Temple, and regulations were enacted for the still farther augmentation of the incomes and revenue of the High Priest and the inferior Ministers; and this we find was still farther increased by David, who considered it neither fit, nor decent, that he himself should be more richly paid, and magnificently treated, than God's own High Priest. Hence it is apparent that the Revenues of Christian Bishops ought to be proportionable to the abundance of wealth at each period in the country. By ascertaining the Revenue of the High Priest of the Jewish Church we have a certain rule whereby to judge what amount of income is necessary for the Bishops of the Christian Church. Now to the High Priest of the Jewish Church belonged the Tithe of the Tithes paid to the Tribe of Levi. Now if the quality of that which God assigned his Clergy be considered, and their manner of receiving it, without labour, expense, or charge, it will appear that the Tribe of Levi, being but the twelfth part of Israel, had, in effect, as much as four-twelfths of all such goods as the holy land yielded; so that their worldly estate was four times as rich as that of any other Tribe in Israel besides; if, therefore, to the High Priest belonged the Tithe of the Tribe of Levi, and that (as the law had particularly enjoined) the people brought the best and choicest of all things to them, and the choice and flower of all the possessions of the Levites were paid to the High Priests, his tenth part, by that means, was made the very best part amongst ten: by which proportion, as the Levites in general amounted to thirty-six thousand, (and when David numbered them he found thirty-eight thousand above the age of thirty years,*) the High Priest (or Jewish Bishop) had as much revenue as three thousand six hundred others of the Clergy, for his own personal maintenance. This proportion of the High Priest's income will appear much larger, if we recollect, that in addition to the Tithes and other sources of emolument already mentioned, the inferior Jewish Clergy had given them forty-eight whole cities, with the Territories of land adjoining them, to hold as their own free inheritance for ever, sof which also the High Priest had his Tithe. If such a revenue is to be assigned to the Prelates, and if it be possible to be assigned, (which in this wealthy country it most certainly is,) we have the authority of St. Paul the Apostle that it eaght to he assigned to them, because he asserts that the income of the Christian Clergy is not to be inferior to that of the Jewish, and consequently that Christian Bishops ought to receive a Revenue equal to the High Priest of the Jewish Church; in fact, it is very probable that the Apostle intended that the Christian Clergy should receive double that which the Priests of the Jewish Church received, and Christian Bishops double the Revenue of the Jewish High Priest, because he declares that those who "rule well

are worthy of double honour," or (as the word ruen often signifies) pay; * assigning this reason, "How shall not the ministration of the Spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory; for if that which was done away was glorious, much more that which remaineth is glorious." + Accordingly we find it predicted of our blessed Saviour, (who was Himself the first Bishop of the Christian Church) that "the Kings of Tarshish and of the Isles should bring presents to Him; and the Kings of Sheba and Leba should offer gifts; I and we read that the Wise Men from the East came into His presence, "and when they had opened their treasures, they presented unto Him gifts, gold, and frankincense, and myrrh." The general poverty of the Primitive Christians during the continuance of our Saviour upon the Earth necessarily precluded them from conferring their riches upon Him, as "the Bishop of their souls," (nor indeed did He himself need them, for "the gold and silver" of the whole Universe belonged to Him,) yet we nevertheless find that He extolled nothing done to His honour during His life so much as when Mary seemed to waste away upon Him a gift, the price of which, "three hundred pence," might (as they thought who saw it) much better have been spent in works of charity to the poor;"I in fact, as St. Augustine remarks, "Our Lord had coffers to keep those presents which the Faithful offered unto Him."** We read that He promised His Apostles who succeeded Him in the Episcopal Government of His Church, that they should receive even "in this world a hundred fold;" but as they were contented and obliged for several years to relinquish all worldly emoluments, and to endure poverty and persecution, we must look for the fulfilment of this promise in their Successors. It is, nevertheless, certain that the Apostles, being the Chief in Order and Authority, could not have failed to have provided for themselves proportionably to their exalted station out of those " prices of the things that were sold, and laid down at their feet;"11 for we are assured that they, and their Successors, (the Primitive Bishops of the Church,) not only possessed the sole disposal and distribution of the Church Revenues, but that each of them allotted to himself alone as large an income as to all the Clergy of his Diocese together, that is, a fourth part of the yearly Rents and Revenues of the Church; the remaining three fourths being equally divided to the Preshyters and Deacons, to the furnishing and repairing of the Church, and to the erection and maintenance of houses for the relief of the poor. Indeed we cannot have better evidence of the wealth of the Episcopal Order compared with the inferior Clergy at those

Tim. v. 17. † 2 Cor. iii. 8. 9. 11. † Paal. lxxii. 11. † Matt. ii. 11. || 1 Pet. ii. 25.
 T Mark xiv. 3—9. ** Aug. cap. 15. de Menda. † Acts iv. 34. 35.

M. Diep, Prosp. de Vita Contemp. I. ii. c. 2a and 12; Pont. Discon. in vita Cypr; (Econ. I. xiv. c. de Sacr. Ecoles. et Novel, in Princip.

early periods than the covetous and ambitious disposition of heretics, whose eager desires of aspiring to the Episcopal Dignity, and extreme discontent at their failure, necessarily imply that the Revenues of the Prelates far exceeded those of the inferior Clergy. Thus Lactentius, nearly sixteen hundred years ago, testifies of great Apostates, who lived in the very beginning of the Primitive Church, "They were men of a slippery faith," (says he) "who feigning that they knew and worshipped God, but seeking only that they might grow in wealth and honour, aspired after the place of the highest Priesthood, (or the Episcopal Order;) to which, when their betters were chosen before them, they thought it better to leave the Church, and to draw their partizans with them, than to endure those men as Governors, whom they themselves desired to govern."* We may, therefore, conclude, that the Bishops of the Church of England do not in Revenue (as well as in Dignity, Title, and Retinue,) unnecessarily differ (taking into consideration the advanced state of civilization and increase of wealth in the present day) from the Apostles and Primitive Bishops of the Christian Church: and that it is as unjust and unreasonable to diminish their present incomes, as it would be to deprive every Nobleman and landed proprietor of their estates and other property; because the Title which Bishops have to their livings is as good as the Title of any class of men to any possessions which they may justly hold; indeed in one respect the claim of Bishops has pre-eminence (as will be proved hereaftert) above all Secular Titles of right. because they hold it by the tenure of God's own Interest; even as it was also an assurance to the Jewish Priests of their Spiritual Possessions; for which reason, although they on several occasions abused the Possessions of the Church, nevertheless the Patrimony of God was never taken from them, and made saleable to other Tribes.

OBJ.—"I moreover object to the System of Private Patronage, adopted in the Church of England, not only because it frequently happens that a Minister is thereby obtruded upon his Flock without their consent, and often against their will, but because it gives occasion to the sin of Simony, to Pluralities, and the evils of Nonresidence, all of which are either approved of, or connived at, by the Church of England. To this same System of Patronage is to be attributed the Ordination by the English Bishops of immoral and worldly-minded Ministers, who suffer their pleasures to interfere with their Spiritual duties."

Q. 28.—How do you defend the System of Private Patromage adopted in the Church of England? and can you prove that it does not give occasion to the sin of Simony, to Pluralities, and to the evils of Non-residence?

The objections alleged against the System of Private Patronage in the Church of England are easily refuted-First, it is pretended that in the exercise of Private Patronage, it "frequently happens that a Minister is obtruded upon his Flock without their consent, and often against their will." But this is an erroncous conclusion, because no Clergyman can be said to possess Pastoral Charge over > any Parish without the people in effect choosing him thereto; I do not mean, that they choose bim by every man giving personally his particular vote, but that they choose him through their Representative, the Patron of the Benefice, because their ancient and original interest therein, has been by orderly means derived to that Patron who chooses for them. For let it he remembered that in this Kingdom the tenure of lands is entirely grounded on Military laws. and held as in fee under Princes who are not made Kings by force, or voluntary election, but who are born the Sovereign Lords of those whole and entire Territories; and that those Territories. having been obtained by their Progenitors by conquest, those Progenitors retained what they wished in their own hands, and divided the remainder among others, with a reservation of Sovereignty and capital interest. The building, therefore, of Churches, and the assigning of either Parishes, or Parochial Revenues, was impossible without the consent of those who were the principal owners of land. Those, therefore, who so far benefitted the Church as to give lands, and money for the erection of Churches, received by common consent (in honour of their great piety, and for the encouragement of others to do the same, who, probably, would otherwise have been slower to erect and endow Churches) a perpetual right for themselves and their heirs (or Successors) to nominate to those Churches, or Benefices, men, whose qualifications being allowed by the Bishop, he might see fit to admit thereunto. Such was the origin of Private Putronage, nor can it be denied but that both justice and reason required it. But, secondly, it is objected that Private Patronage gives occasion to the sin of Simony, to Pluralities, and to the evils of Non-residence. Now, in the first place, if by the sin of Simony our opponents mean the sale of Advowsons. I readily admit that it is inseparable from the allowance of Private Patronage, because Patronage would otherwise devolve to the most indigent, and, for that reason, the most improper hands it could be placed in. But the sale of Advowsons (if the Benefice be not already vacant) does not constitute the sin of Simony; nor did the law against Simony ever intend to prohibit the passing of Advowsons from one Patron to another, as the right of voting,

(that is, the freebold to which the right pertains,) may be bought and sold as freely as any other property; nor does the law prohibit a Clergyman from purchasing the perpetuity of a Patronage, any more than another person. It is, therefore, absurd and unjust to contend that Private Patronage is the cause of the sin of Simony. In the second place, it can be easily proved that Pluralities and Non-residence are equally unconnected with it. Now in the consideration of this subject, I would observe that whilst on the one hand we ought not to defend acknowledged improprieties, so on the other hand we ought not to condemn rashly those whom we please for every thing we may disallow; especially as it would be very easy to enumerate many more Civil Pluralities and Non-residencies than Ecclesiastical, in all of which absence, or non-residence, has been permitted under the expectation of greater benefits through industry elsewhere. I am prepared to admit not only that there are general Laws by which the Church of England is bound to provide for the residence of her Clergy, and against the abuse of Pluralities. but that the Clergy themselves are in conscience bound to perform the duties of their Spiritual calling without fraud or sophistication. according to the vow and promise made by them at their Ordination: but it does not follow from such admission that the limited allowance of Pluralities and Non-residencies is a transgression of the one, or a violation of the other. It must not be forgotten, that to furnish every Parochial Incumbency and Chapelry in this Realm, (to say nothing of Ireland,) no less than twelve thousand five hundred Ministers would be required, whilst scarcely one-fourth of those Incumbencies and Chapelries are able to yield a sufficient maintenance for their respective Incumbents; therefore, unless the majority of the People are to be left entirely without the Public use and exercise of Religion, there is no remedy but by the permission of Pluralities.* But it is very evident that a faculty or licence to hold a plurality of Benefices ought not to be granted to all; the Church of England, therefore, has wisely restricted this

The reader will, I trust, pardon the insertion of the following extract from the Proce Works of the celebrated John Milton; I am aware that recrimination will not clear the Clergy of the Church of England, (and, therefore, I do not rely upon such a plea,) but it will at least prove that our Dissenting Brethren have but little reason to object against the Pluralities of our Clergy, seeing they stand (even in the opinion of one of their own party) so deeply chargeable with the same offence when it was in their power. "The most part of them, writes Milton, "were such as had preached and cried down with great show of zeal, the avarice and Phyralities of Bishops and Prelates, that one cure of souls was a full employment for one Spiritual Pastor, how able soever, if not a charge rather above human strength. Yet these conscientous men (ere my part of the work was done for which they came together, and that on the public salary,) wanted not boldness, to the ignominy and scandal of their Pastor-like profession, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept (besides one, sometimes two or more of the best livings) Collegiate Masterships in the Universities, rich Lectures in the city, setting sail to all winds that might blow gain into their covetous bosoms—by which means these great rebukers of Non-residence among so many distant cures, were not ashamed to be seen so quickly Pluralists and Nonesidents themselves, to a fearful condemnation doubtless by their own mouths." See Milton's Prose Works, by Symmons, vol. iv. p. 84.

especial privilege to a certain limited number, noted for their learning, nobility, or piety, whilst she orders the remainder by those general Laws which she had previously enacted against Pluralities and Non-residence. Thus, she has permitted Nonresidence to Students at the two Universities, that their knowledge may be increased, and their labours by that means be rendered afterwards the more profitable to others; she has granted a faculty or licence to hold two Benefices to Graduates in Divinity, with a view of honouring Theological learning; to Chaplains of the King; and of the Nobility, that the Houses of the Great may not want the daily exercise of Religion, because their example has, in this respect, a greater influence with their inferiors than even the laws of the land; and, finally, to residents in Cathedral Churches, or upon Ecclesiastical Dignities, because Cathedral cities being places of greater hospitality, respect, and consequence than others? they are required to be furnished with men of superior qualifications and greater respectability, and who for the sake of their superiority ought to be favoured above others; but because it would be cruel and unjust to impose upon such persons a burthen which requires their absence, and not to release them from the duty of residence, therefore, the law has permitted them, on account of their worth and merit, whilst they themselves are employed in more dignified and important Offices of the Church, to supply inferior Stations by deputies. It is unnecessary to observe that in all these cases fand in most instances, I believe, the two Benefices are contiguous Parishes) these Pluralities are allowed as rewards and encouragements, and to declare the estimation by the Church of the labours and exertions of those to whom the permission is given; that, as Fathers in the aucient World, declared the pre-eminence of priority in birth by doubling the worldly portions of their First-hore, so the Charch, in assigning these rewards to men of learning and piety, similarly testifies her proportionable estimation of their talents and virtues, agreeable to the precept of the Apostle, "let the Presbyters who rule well be counted worthy of double honour," or revenue.* But it may be, and indeed has been objected, that as these special Privileges, or exemptions from the general law against Pluralities and Non-residence, dispense with that which the general law prohibits, that they are, therefore, repugnant to the principles of that general law, and, consequently, to the maxims of common right and of justice. This, however, is an erroneous conclusion, because it is an established maxim that a general law never derogates from a special privilege; whereas, if the one were contrary to the other, a general law being in force, should always dissolve a Privilege. Privileges and peculiar grants may be perfectly equitable, and yet seem repugnant to the principles of common right, and of justice; for it is contrary neither to the law of God.

nor to the law of nature, to exempt men from the law of common right; nor is such exemption contrary to any thing which may avail to strengthen and justify any alleged law. For example, the law of common right binds all men to keep their promises, to perform their agreements and compacts, and to answer the faith they have pledged, either for themselves or for others; but he who bargains with de under years, can derive no benefit by the law of common right, because he brings it against a person who is exempted from the common rule; thus it is evident that special causes are to be ordered by special rules; for if men who have attained years of maturity subject themselves to any injury, or disadvantage by bargaining, yet what they have wittingly and consciously done is strong and in force against them, because they are able to dispose of, and manage their own affairs; whereas, one who is under years, being easily subject to imposition on account of his want of experience and judgment, is justly exempted from the law of common right, to which others are justly subject. This evident inequality between men of years and under years, is a reason why equity and justice cannot apply equally the same general Rule to both, but orders the one by common right, and grants the other a special privilege. Let us now examine the inconveniences likely to result from Pluralities. Now although every Pluralist must necessarily be non-resident on one of its Benefices at least, yet in his absence his parish is not left destitute, for we must suppose the officiating Carate to discharge every duty which his principal, were he present, would be bound to discharge, and in a manner equally beneficial to The only objection to the absence of the principal is whether some inconvenience result to Religion in general from the permission of a deputy in such a case; but the force of this objection is removed, if we consider that the absent Rector or Vicar is, in the mean time, (generally speaking,) engaged in a function or employment of equal, or perhaps of greater importance to the general interest of Religiou; for all legal dispensations from residence proceed upon the supposition, that the absentee is detained from his living by some engagement of equal, or of greater importance; and all other excuses are fraudulent. Now as the whole Revenue of the National Church may properly enough be considered as a common fund for the support of the National Religion, which is the most equitable way of considering it, because the value of particular preferments bears no proportion to the particular charge, or labour; if therefore a Clergyman be serving the cause of Christianity, it can make little difference, out of what particular portion of this fund, (i. e. by the tithes and glebes of what particular parish,) his service be requited; any more than it can prejudice the King's service, that an officer who has signalized his merit in France, should be rewarded with a fort, or castle in Ireland which he never saw, but for the custody of which, proper provision is made and care taken; which indulgence (upon this principle) is due to none more than to those who are occupied in cultivating or communicating religious knowledge, or the sciences subsidiary to Religion. It appears, therefore, that the objection usually alleged against *Private Patronage*, *Pluralities*, and *Non-residence*, are perfectly groundless, and cannot be said to level any just consume upon the Church of England.

Q. 29.—Are the Bishops of the Church of England justly chargeable with admitting immoral and worldly-minded persons

into her Ministry?

It is exceedingly improbable, because the Church of England has taken very great care to exclude all such characters from Ordination. She not only requires from every Candidate a solemn profession in the sight of God that he thinks himself "truly called according to the will of our Lord Jesus Christ." but she also requires that the Bishops be well assured, either by their own knowledge, or by the Testimonials of three Beneficed Clergymen, that the Candidate, to their personal knowledge, for a period of the three preceding years at least, "has lived piously, soberly, and honestly." Moreover the Candidates are to undergo the trial and examination of the Archdeacon, who is to assure the Bishop that he thinks them apt and meet both for learning, and Godly conversation; and to prevent any "immoral and worldly-minded" intruders, the Bishon before he gives them their Commission, makes a public application to the Congregation of their Parish, to inquire whether they know any impediment, why the persons presented should not be Ordained: and if "immorality and worldly-mindedness" are objected against any one, the Bishop is to defer his Ordination until be be convinced of his innocence. As an additional security in this matter, it is also enacted, that if a Bishop shall be convicted of any culpable neglect in admitting Candidates, he shall be suspended by the Archbishop of his Province from conferring Orders for two years.* Indeed even if it were really the case that persons are Ordained by the Bishops who do not live up to the truths which they will be afterwards required to preach, and whose previous conduct has not been agreeable to their holy Profession, the Dissenters themselves are, in a great measure, blameable, for (as has been already observed) before the Bishop can Ordain any person to the Ministry, he makes examination into his character, by requesting the Testimony of the Inhabitants of the Parish in which he has resided for the three preceding years, (amongst whom there are necessarily many Dissenters,) that if they know any just cause why he should be rejected, they would declare it. Now, when the case is thus publicly brought before them, if any vicious person get into the Ministry, through their neglecting to declare his immoral life to

the Bishop, they are accessory to bringing that person into the sacred Office, and, therefore, cannot reasonably complain of an evil which they might so easily and so laudably have prevented. Indeed, even after such an immoral person has been Ordained, if he do not reform his conduct, it is their duty to complain of him to the Bishop of his Diocese, and endeavour to procure his removal, rather than to separate from the Church, because an evil exists which they have never attempted to get removed. But even were we to allow this charge of "immorality and worldly-mindedness" in those who have been already admitted into the Ministry of the Church of England, in its fullest extent, it would form no justifieation to those who dissent from her Communion; because her Ministers do not derive their Authority from their characters but from their Office; therefore, "Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, vet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their ministry, both in hearing the Word of God, and in receiving of the Sacraments, neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men."* The validity therefore of the sacred functions is not at all affected by the sanctity or defects of him that administers them. To suppose it so would be to transfer the glory from God to his weak instrument, as if any (the least part) of the divine virtue, which God has annexed to his Sacraments, did proceed from his Minister. Indeed it is very certain that we may be edified and profited by an attendance upon the ministry of the very worst of Clergymen, both in faith and practice; because there is no reason why Truth, which is an intellectual thing, should lose its nature by any moral vicionsness in the Proposer. I admit that there is something extraordinary in the case of Noah, who awoke from his wine, and immediately prophesied; and yet the event verified his predictions. Assyrian General was cured of his leprosy by following the prescription of the Prophet, conveyed to him by that Gehazi who by his improper conduct in that affair transplanted (if I may so speak) that foul disease into himself and posterity. The Wise Men did not the less find Christ at Bethlehem, although the Priest and Pharisees sent them without accompanying them thither. Saviour commanded His Disciples to conform to the Doctrines of the Scribes and Pharisees, because they "sat in Moses' chair," at the same time that he forbids them to imitate their example. Indeed, He Himself chose Judas Iscariot, a thief, miser, and traitor.

for one of His Ministers, and told His Disciples that He knew whom He had chosen; but to show that "neither he that planteth is any thing, neither he that watereth, but that God giveth the increase,"* and to prove that "our faith doth not stand either in the wisdom (or the virtues) of men, but in the power of God," to this same Judas, notwithstanding his wicked disposition, our Lord said, when He sent him to preach the Gospel, "Whoever shall not receive you, nor hear your words, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of Judgment, than for that city." T We must, therefore, conclude that it is not the Preacher, but his Sermon, which is to be considered in this instance; for as in a burning glass, although the sun-beams do but illustrate, not heat, in their passage, they may nevertheless kindle subjects that are more disposed to receive their action; so those very truths and notions of a learned Preacher, which do but enlighten him. may inflame his hearers, and kindle in their hearts a love of piety and religion; and as, if a perfume be set on fire by the beams projected through a burning glass, (which they do not so much as warm in their passage,) the scent is no less odoriferous and grateful, than if it had been produced by an actually burning coal; so that devotion, which is kindled by the preaching of even an "immoral and worldly-minded" Minister, is not the less acceptable to God, for his not being himself affected with the piety which he begets in others. In a word, the circumstance mentioned in the second Book of Kings respecting the bones of Elisha, contains a far greater miracle in the historical, than in the allegorical sense, in which it is no such wonder to see a man raised to life by a dead Prophet. We must not, therefore, regard the character, but the Office of a Minister; for his Authority is not derived to him from his virtues. but from his Commission given him by Jesus Christ; whilst, therefore, he bears a divine Commission, (whether it be a Paul or a Judas that ministers,) he is to be respected and obeyed, not for his own sake, but for the sake of Him in whose name he is sent. Before I conclude this subject, I would observe that, although I could heartily wish that every Sermon (like St. John in the Apocalypse) preached in our Churches, could come from the mouth of an Angel, and that every one who preached the Gospel (seeing the etymology of the word imports "glad tidings") could claim the character given by David of Ahimaaz, that he was a good man, and brought good tidings; and, although I most willingly admit with a recently deceased Prelate of the Church of England, that "a wicked and profligate Clergyman is a monster in nature; and

^{* 1} Cor. iii. 7. ' † Matt. x. 4. 14. 15. ‡ 2 Kings xiii. 21.

4 "As long as they minister the Word of God, or His Sacraments, or any thing that God hath ordained to the salvation of mankind, wherewith God hath promised to be present, to work

ordained to the salvation of mankind, wherewith God hath promised to be present, to work with the Ministration of the same to the end of the World, they are to be heard, to be obeyed, to be honoured, for God's Ordinance sake, which is effectual and fruitful, whatsoever the Minister be, although he be a Devil." Bishop Latimer's Lettter to Sir Edw. Bayton,

that even a gay and trifling one, is a character totally inconsistent with the sanctity and dignity of the Ministerial Offices;"* yet I must be permitted to protest against that generalizing spirit of illiberality, which condemns the whole Body for the faults of a few. The world is the theatre where vice plays its part, where piety finds its delight and employment in private; and the irregularities of one man are blazoned abroad, while the virtues of many are unknown, or hidden within a narrow sphere. However, therefore, a truly religious mind must lament every deviation from the sanctity of the sacred Office of a Minister of God, it is not too much to assert that there is not a body or denomination of men, more respectable in character, more unexceptionable in their conduct, or more useful and exemplary in their lives, than the Clergy of the Church of England.

Obj.—"Finally, on this head, I would add that I can find no warrant in the Word of God for supposing with the Church of England, that an Apostolical Succession is essential to the validity of the Ministerial Functions: and, indeed, even if I could be prevailed upon to alter my opinion, I should think it exceedingly improbable that the succession should have continued in the Church of England, or in any other Church amidst the changes of so many nations, and under all the corruptions which have disgraced the Christian World; and, particularly, as it affects the Church of England, if (according to her own acknowledgment) the want of an Apostolical Succession invalidate Ordination, her own Clergy are no better ordained than Dissenting Ministers, (whom she refuses to recognise as Ministers of the Gospel,) because it has been clearly shown by many Romanists, that she lost that Succession in her Secession from their Communion."

Q. 30.—How do you prove that an Apostolical Succession is essential to the validity of the Ministerial Functions?

The Clergy of the Christian Church are, in the language of Scripture, "Ambassadors for Christ." Now it is essential to the Office of an Ambassador that he have authentic credentials from the Prince by whom he is sent; without these his acts are of no

force, neither a pledge from the one party, nor a security to the Hence it follows that a Divine Commission is essential to the validity of the Ministerial Functions. That it was so considered in the Jewish Church (upon which the Christian Church was grafted) is very evident from the circumstance that "the lenrosy rose up in the forehead" of a Monarch of that nation, for his sacrilegious usurpation of the sacred office;* and for their contempt of this Divine Commission, Korah and all his Associates, "holy" as they professed to be, "went down alive into the pit." Y Nor was it otherwise in the earliest ages of the Christian Church. Thus our blessed Saviour Himself, although "God gave not the Spirit by measure unto Him," (and, therefore, if the gifts and callings of the Spirit, or the personal holiness of the Individual were, as our Dissenting Brethren imagine, a sufficient warrant for assuming the Office of a Minister of God, He had no need to wait for a call from Heaven, before He began His Ministry upon Earth,) yet it is recorded of Him, that He "took not this honour unto Himself, nor glorified Himself to be made an High Priest," until "He was called of God, as was Aaron," by the visible descent of the Holy Ghost upon Him, in the presence of the People, "from which time He began to preach." I We cannot doubt but that this, like every other incident of our Saviour's life, "happened for our ensample,"** that no one may enter upon the Ministerial Office, without a regular Commission from God, in the way of His own Institution. Thus we find that the Apostles, (as has been already proved++) did not presume to preach, or administer the Sacraments. until empowered by their Heavenly Master. 11 Now this Commission, so necessary to the validity of the Ministerial Functions, could only be perpetuated in two ways, either by the continual and visible interposition of Christ in the call and ordination of every individual Minister, (which is contrary to experience, and the general economy of God's dealings with Mankind;) or, by a continual and uninterrupted Succession of Men, to whom the Ministerial charge, delivered by our Sayiour before His Ascension, has been transmitted in regular gradation from the first Apostles, and deriving their Authority from those Apostles, as those Apostles received it from Christ, and Christ from the Father. Now that this Divine Commission was to be perpetuated in this regular Succession through all ages of the Church, we gather not only from the general tanor of St. Paul's Epistles, ++ (and particularly from his direction to Timothy, in which he charges him "to commit the things which he had heard of him among many witnesses to faithful men, who should be able to teach others also," \$\\$ which necessarily supposes

^{+ 2} Chron. xxvi. 18. 19. † Numb. xvi. 8. 33. ‡ John iii. 34. § Heb. v. 4. 5. || Matt. iv. 17. ¶ Matt. iii. 16. ** 1 Cor. x. 11. †† Quest. 22. ‡‡ See Mark xvi. 15; Matt. xxviii. 19; Luke xxii. 19; and John xx. 22. 23. • §§ 2 Tim. ii. 2.

a Succession of Ministers in the Church,) but also from the universal practice of the Primitive Church, after the death of the Apostles; and, therefore, St. Ignatius, (who was contemporary with the Apostles,) in reference to this Apostolical Succession, and the triple imparity of Clergy in the Christian Church, writes, "without these, there is no elect Church, no Congregation of the Holy, no Assembly of Saitts." It would be possible, if it were necessary, to trace the Succession of all the Bishops of the Primitive Church in their respective Sees, until the time of the Nicene Council, from the witings of Eusebius, Hegesippus, Socrates, Jerome, Epiphanius, Methodius, Irenzus, Tertullian, &c. Thus, we read in these Fathers, that from St. James, the Brother of our Saviour, who (as Jerome expressly declares) was Bishop of the Diocese of Jerusalem. to Macarins, who sat in the Nicene Council, there had been in that See forty Bishops; that from St. Peter, who was Bishop of the Diocese of Antioch, and was succeeded by Brodius, and he by Ignatius, there had been twenty-seven; that in the See of Rome, from Linus, its first Bishop, until the same period, there had been thirty-seven; and that in the See of Alexandria, from St. Mark. its first Bishop, there had been twenty-three. It is, moreover. recorded by Methodius, in Marianus Scotus, † that Eucharius, being consecrated by St. Peter, became Bishop of Trevers, and held the Bishopric twenty-three years, and then left it to Valerius, who after presiding there fifteen years, left it to Marternus, he to Auspicius. Ster und by Hegesippus in Evodius, that travelling to Rome under Anicetus, he conferred with Primus, Bishop of Corinth, and different other Bishops, as he went, "and found them, in every Succession and in every city, constantly observing the truth," &c. We have the testimony of Irenaus, Bishop of Lyons, in France. who suffered martyrdom not a hundred years after the death of St. John, who writes, "We are able to reckon up those, who, by the Apostles were made Bishops in the Churches, and their Successors even to our times," &c. "The blessed Apostles" (Peter and Paul) furnishing and founding the Church (of Rome) delivered the Episcopacy of the Government of that Church to Linus. this Linus, Paul makes mention in those Epistles which he wrote to Timothy; Anacletus succeeded him; in the third place, Clemens assumed the Bishopric, who both saw and conferred with the Apostles themselves, &c. After this Clemens, succeeded Evaristus; after Evaristus, Alexander; and after him, Sixtus was made the sixth Bishop from the Apostles; and after him Telesphorus, who most gloriously suffered martyrdom; after him, Higinus; then

 [&]quot; Χωρὶς τέτων "Εκκλησία εκλεκτή οὐν ἔςτη, οὐ συνάθοισμα ἀγ΄ιων, οὐ συναγωγή ὁσίων." Igrat. Epist. ad Trallianos. p. 5. ed. Vedelii.
 † Citat. a D. Bilson. Perpet. Regim. Eccl. cap. 13. † Traverion Eccles. Culmins, etc.
 ἡ Hegesip. apud Euseb. lib. iv. c. 22.

Pius; and after him, Anicetus; and after that Soter had succeeded Anicetus, now, in the twelfth place from the Apostles, Eleutherius possesses the Bishopric." And shortly after he adds, "and Polycarp was not only taught by the Apostles, and conversed with many of them who saw our Lord Christ; but also was, by the Apostles consecrated a Bishop in Asia, over the Diocese of Smyrna; whom we ourselves saw in our younger days; for he lived long, and being very old, passed out of this life, having most nobly and gloriously suffered martyrdom." Tertullian also, who flourished A. D. 196, thus writes against the herefice of his age: "Let them set fosth the origin of their Churches,-let them reckon up the order of their Bishops; so running down by their Successions from the beginning, as that their first Bishop had one of the Apostles, or Apostolical men, for his Author and Predecessor: Thus do the Apostolical Churches; for the Church of Smyrna has Polycarp placed there by St. John; the Church of Rome shows Clement, consecrated by St. Peter; and the rest of the Churches show what sprouts they have of the Apostolical seed; even those who were first placed in their Episcopacy by the Apostles."* Now let it be remembered, that for a period of fifteen centuries from the death of our Saviour, none were ever empowered to confer Ordination but those of a particular Order, which was superior both to Presbyters and Deacons. It was to Timothy and Titus, (as has been already proved, +) and not to any ordinary Presbyter, that St. Paul gives the Charge of imposition of hands. The Primitive Church not only enacted very strict laws to prevent the presumption of any Presbyter who had dared to usurp it, but they have left us memorable records of their severe proceedings against such presumption. Colluthus, a Presbyter of Alexandria, having presumed to Ordain Presbyters, was summoned in the General Council before Hosius and other Bishops, rebuked for his presumption, and commanded to keep within his own Order, and the Ordinations of all those whom he had thus misordained were declared null and void. Ischiras, who was one of these misordained Presbyters of Collnthus, having been violently opposed in his administration of the blessed Sacraments, whilst he had the Sacramental cup in his hand, by Macarins, at the instigation of St. Athanasius, complained of a sacrilegious assault; in consequence of which, a convocation of about one hundred Bishops was held in Egypt; Ischiras himself was summoned, and his Ordination examined; and the result was, that he was dismissed without any remedy, being declared to be no Presbyter, but a mere Layman, because Ordained only by a Presbyter. The justice and equity of the deed was so very clear,

^{* &}quot;Edant origines Ecclesiarum suarum: evolvant ordinem Episcoporum suorum; ita per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis ant Apostolicis viris habuerit auctorem et antecessorem," &c. Tertull. de Proscription advera Hor. † Quest. 22.

that, (according to the Apologist for St. Athanasius, at whose instigation the pretended assault had been made,*) no man ever thought it could be doubted. It may be necessary to add that the Council to which I allude was an abridgement of the universal consent of the whole Primitive Church, and that it was afterwards repeated and seconded by the Synod of Alexandria. We have another instance in the Council of Seville, + which severely censured Bishop, because that having sore eyes, he had caused his Chaplain, (a Presbyter who stood near,) to supply his eyes, by reading the words of their Ordination and Benediction. Numerous other instances could be adduced, as of Musæus, and Eutychianus, whose Ordinations by mere Presbyters were similarly rescinded and nullified by the Council of Sardica; of Maximus, by the great Conncil of Constantinople; and in the writings of Sozomen, we have the proceedings against Elpidius, Basilius, and Eleusius, for their misordination of Presbyters. From what, therefore, has been urged upon this important subject, it is very evident that an Apostolical Succession, and the "Enionomis xeleoberia," (or the laying on of the Bishop's hands) according to the Ecclesiastical Canons, are essential to the validity of the Ministerial Functions: and, therefore, that no one can be considered "lawfully called and sent into the Priestly Vineyard," who has not received a Commission to preach, and administer the Sacraments, by the manual imposition of a Bishop of the Anglican, Hibernian, Scotch, American, Danish, Norwegian, Greek, Moravian, or Roman Churches; for no other Church, I believe, can authenticate its claim to this Apostolical We cannot, therefore, entertain a doubt of the inadequacy of the Ordination practised by our Dissenting Brethren. and of the defectiveness of their Ministration, and the imperfection Most willing of their administration of the blessed Sacraments. am I to acknowledge (with every sensible and enlightened Churchman) that they can boast of a Doddridge, a Henry, a Watts, and other Saint-like men, whose unaffected piety, whose fervent zeal for Religion, whose anxiety for the Spiritual welfare and eternal interests of their fellow-creatures, and whose amiable Christian virtues, are so many convincing testimonies that if the gifts and callings of the Spirit could at any time supersode the necessity of Episcopal Ordination, and an Apostolical Succession, these "Men of God" needed not such Ordination or Succession to empower them to exercise the holy functions of Ministers of Christ; yet notwithstanding this acknowledgment, I must be permitted to doubt whether, in a proper sense, they were Ministers of Christ, or had authority from Him to preach the glad tidings of His Gospel, or to administer His Sacraments. I will rank their names with those of the pious

 [&]quot;Quo pacto igitur Presbyter Ischyras, aut quo tandem auctore constitutus," &c. Athanas,
 Apolog. 2. † Concil. Hispaien. 2. c. 5.

Nelson, Stevens, Waldo, and Wogan, but yet like these they were but Laymen; for as we could not call our present Bibles the Word of God unless we knew the copies from which they are taken, were taken from other true ones, until we come to the originals themselves, so no one in the present day can with propriety be called a Minister of Christ, who has not received his Commission in the same regular way as Timothy and Titus from St. Paul, and others again from: them, without which Commission the Sacraments cannot be properly administered, nor the public worship of God purely performed; indeed, as has been already proved, the Primitive Church inveighed sharply against, and finally cancelled every Ordination which had not been Episcopally conferred. We cannot, therefore, suppose that, in this respect, there is no difference between a Minister who has received that Episcopal Ordination, and a self-constituted Evangelist; between one who has been commissioned by Christ to preach and bless in His name, and one "who has taken this honour unto himself." upon the warrant only of a doubtful inward call. or supposed personal piety: nor can we suppose that God is equally pleased with those who thrust themselves into the Priestly Vineyard of His Church, as with those who wait for His Commission outwardly conferred by the Bishops thereof: for if so, wherein consists the difference between those in the Primitive Church whom He had Himself appointed as His Ministers, and those who said to Him, "Lord, Lord, have we not prophesied (or preached) in Thy name, and in Thy name cost out Devils? and in Thy name done many wonderful works? Yet He will profess unto them in that day, I never knew you,"t or recognised you as my Ministers. we may safely question whether any of our Dissenting Brethren who preach the Gospel have ever had an especial call from God for that purpose; for even if God had been pleased to employ them without requiring that Men should authorize them. He would doubtless ratify that calling by manifest signs and tokens from Heaven, and would enable them to give proofs of their Mission by "signs and wonders, and mighty deeds," as did Christ and His Apostles; on which account even those who did not believe our Saviour's teaching. nevertheless acknowledged Him to be a lawful Teacher sent from God: "Thou art a Teacher," said they, "sent from God, otherwise: none could do those things which thou dost."

Q. 31.-What reason have you for believing that this Apostolical

Succession is still continued in the Church of England?

I have the same grounds for my belief as those on which we build the authenticity of the Scriptures, viz. historical evidence, I find the Episcopal Succession is regularly handed down in faithful historics from the times of the Apostles, as the succession of the Kings of Eugland from the first establishment of regular Government

in this country.* There is also another plain reason, why it is morally impossible that the succession ever should have been broken in all that term of years, from the Apostles to the present times; which is this it has been a received doctrine in every age of the Caurch, (as has been already proved) that no Ordination was valid but that of Bishops. This doctrine has been a constant guard upon the Episcopal succession; for seeing it was universally believed that Bishops alone could ordain, it was impossible that any persons could be received as Bishops who had not been so ordained. Now

* For the information of those readers who may feel interested in this subject, I have taken the liberty to subjoin the following Catalogues, exhibiting the Successions of the two Archiepiscopal Primates. Elected. | Elected. | Elected. | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 | 1050 CANTERBURY 1. Augustine
2. Labrence
3. Mellitus
6. Adoodatus
6. Adoo Y. Elected. Elected. 57. H. Chicheley - 1413 58. Jnd. Stafford - 1443 50. Jno. Kenp - 1453 60. Thos. Bourchier - 1453 1. Augustine - - - 2. Lawrence - - - 3. Mellitus - - - -- 141**3** - 1443 - 1458 | 1033 | 56. Thos. Arundel | 1336 | 84. William Howley | 1548 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 116 | 11

it is impossible that in our Church any one should be made a Bishop without Episcopal Ordination, there being no possibility of forging Orders, or of stealing a Bishopric by any other stratagem; because it is an acknowledged doctrine among us, that a Bishop can only be ordained by Bishops. Now as this doctrine must necessarily prevent any one being a Bishop without Episcopal Ordination in our age, so it must have had the same effect in every other age as well as ours: and consequently it is reasonable to believe, that the succession of Bishops in the Church has not been broken from the days of the Apostles to the present times.

Q. 32.—Has it been clearly proved by Romanists, that the Church of England lost the Apostolical Succession in her Secession

from their Communion?

It is very true that Papists charge our Hierarchy with having lost the Apostolical Succession, but it is only because they wish to cut off the Succession of other Churches by arrogating all Succession exclusively to themselves. The arguments which they adduce in support of their assertions are these: first, that as there can be no lawful Ordination but by imposition of hands, and that as the Bishops of the Church of England derived their Ordination from the Church of Rome, therefore, having become Schismatics by their separation from her Communion, they forfeited that power, and could not convey it to others; hence, they infer that the Bishops, Priests, and Deacons of the Church of England in the present day are not lawful Bishops, Priests, and Deacons. Secondly, they contend that the Form used in the Ordinal of the Church of England is incomplete, because in the Ordination of Priests, instead of saying, "Receive thou power to offer sacrifice to God, and to celebrate Mass both for the living and the dead," the Church of England uses a Form which merely imports a power to "dispense the Sacraments," which any Deacon may do; hence they infer, that because the power of consecrating, or "making the Body and blood of Christ present," is essential to the Priesthood, and that the Form used by the Church of England not expressing it, consequently does not give it, therefore, that it wants one essential requisite to the Priesthood, and those that are ordained by it are not true and lawful Priests. Thirdly, that the Matter of the Ordination of the Church of England is not Canonical, and consequently that her Clergy are not Canonically ordained.* Fourthly.

It would be tedious to notice here the numberless idle ceremonies prescribed by the Ordinal of the Church of Rome, for the Consecration and Ordination of her Bishops, Priests, Deacons, Subdeacons, Exorcists, Readers, Acolythists, and Sacristans, especially of the first two; surely if every Ordinal which does not conform to the Pontifical of the Church of Rome be essentially defective, that of the Church of England most certainly is, for we find in it no mention made of the lighted tapers, barrels of wine, gilded and silvered loaves, napkina, anointing of the head, and of the pains and thumbs of the hands with chrism, the blessing and sprinkling of the pastoral staff, ring, cross, mitre, gloves, and sandals with holy water, or even of a pastoral staff, ring, cross, mitre, gloves, or sandals, as essential to the Consecration of a Prelate, nor of the wrapping round the hands of the Priest with clean linen, &c. to say nothing of the kissing of hands, the repeated signing of the cross, and prostration of the body, &c. In the Ordinal of the Church of England all these unprofitable ceremonies have been abolished, and nothing prescribed but imposition of hands.

it is objected that the Clergy of the Church of England since the Reformation have not passed through the necessary inferior Orders of Sacristan, Reader, Exorcist, Acolythist, and Subdeacon, but that they are at once admitted to that of Deacon; which (say Romanists) is as defective as if they were to be admitted to the Order of Priest without passing through that of Deacon, or of Bishop without having been previously ordained Priest: because. therefore, the latter practice would (according to the acknowledgment and profession even of the Church of England herself,) necessarily annul such Ordination, they infer, that the omission by the Bishops of the Church of England of the former usage and custom must, on the same principle, annul every Ordination conferred by them since the Reformation. Finally, it is objected against the validity of the Priestly Orders of the Church of England, that they are conferred by those who are not Bishops, that is, that the Bishops of the Church of England are not Bishops; for Dr. Matthew Parker, the first consecrated Archbishop of Canterbury, was consecrated to that high office by those who were no actual Bishops of any See. but by two Bishops Elect only, and another quondam only; * and, therefore, that those whom he afterwards consecrated Bishops were not lawfully consecrated, and those whom those Bishops ordained Priests and Deacons were unlawfully ordained such. Such are the arguments employed by Papists to prove that the Clergy of the Church of England have lost the Apostolical Succession; but it will appear upon examination that they prove nothing. For, in reply to the first, it is only necessary to observe that the conferring of Orders gives no power of Jurisdiction to him, or them, by whom they are conferred, over him, or them, on whom they are conferred; for if so, the Bishop of Rome being always consecrated by the Bishop of Ostia, therefore, the Bishop of Ostia is above the Bishop of Rome, but this no Papist is willing to admit; in charging, therefore, the Clergy of the Church of England with the derivation of their Orders from the Church of Rome, and inferring the forfeiture of those Orders by their separation from that Church, the Papist must either admit all the conclusions derived from his premises, (of which the pre-eminence of the Bishop of Ostia over the Bishop of Rome is one,) or he must give up those premises altogether. Nor let it be forgotten that the Church of England derives her Orders from the Church of Rome, not as from the Fountain, or Original of Ordination, but as from the Conduit, or means of conveyance; and, therefore, that if the Orders of the Church of Rome be good and valid, the Orders of the Church of England must be good and valid also; and, consequently, that the

^{*} The Prelates who consecrated Archbishop Parker were, Dr. Wm. Barlow, late Bishop of Bath and Wells, at that time Elect Bishop of Chichester; Dr. John Scory, late Bishop of Chichester, at that time Bishop Elect of Hereford; Dr. Miles Coverdale, late Bishop of Exeter; and Dr. John Hodgkins, Bishop's Suffragen.

Church of England has as great a right to an Apostolical Succession as the Church of Rome has; for the Bisliops of the Church of England are true and lawful Successors to those that have preceded them, having been elected, consecrated, confirmed, and admitted to their Sacred Office in as effectual a manner as their Predecessors were; and, therefore, by departing from the effors and superstitions of their Predecessors, (whom they succeeded in office not in error,) they did by no means lose that power which was cointricted to them by those Predecessors, but are still is a capacity to convey the same to others. Hence we may infer, that the Bishops of the Church of England being legally possessed of, and having daly, constantly, and regularly exercised the newer of Ordination, the Orders conferred by them by virtue of such power, are to all intents and purposes good and valid, and, therefore, the Church of England cannot, in this respect, be charged with having lost the Apostolical But, secondly, it is objected that the Ordinal of the Succession. Church of England is incomplete, and, therefore, that all those who have been Ordained by it are imperfectly Ordained. Now it is very certain that the Ordinal of the Church of England comes nearer the Primitive Form by eight handred years than the Roman Pontifical. It is true that the Ordinal of the Church of Bagland thoes not express, and consequently does not give to the Pricest Ordained by it a power of consecrating or " making the body and blood of Christ present," because the Church of England does not believe the communication of such a power as in any respect essential to the conterring of the Priestly (or Presbyteral) Order. In the most ancient Ritual that Morinus (a Romish Priest) could find about the middle of the sixth century, there is no mention in the Prayer of Consecration of any such power: the first Ritual that mentions it, is one composed about the year 900, compiled by some near Rome, in which the Rite of delivering the Vessels, with these words, "Receive power to offer sacrifice to God, and to telebrate Masses," &c. is first introduced; and yet even that is wanting in & Ritual of Bellay, written A. D. 1063, so that it was not universally received for nearly an age after it was first inserted. Hence it will appear that no Form of Ordination was so essential. but that the Church may alter it, and introduce another in its blace: and if that other be apposite and fit, there is no offence committed by the alteration, much less such a one as invalidates the Orders so conferred. Now because in the Ordinations of the Primitive Church, for a period of nine hundred years after Christ, there was no power of consecrating Christ's body and blood expressly given in the Forms and words of Ordination, therefore, if the want of such words annuls the Ordinations of the Church of England, it will do the same to all Roman Ordinations; consequently, there were no true Orders in the Church of God until the latter Rites in

the Roman Poutifical were invented; and therefore the Orders of the Church of Rome are not true, because they descended from Persons not Ordained according to the Form of the Roman Ordinal, and consequently not truly Ordained. Again, the practice of the Greek Church (as was noticed by a former Bishop of Venice,* treating of the matter and form of Orders,) favours that of the Church of England, for her Prelates, when they Ordain, confer no such power; but laying their right hand on the Priest's head, only say, "the grace of God that always heals things that are weak. and perfects things that are imperfect, promote this very Reverend Deacon to be a Priest; let us, therefore, pray for him, that the grace of the most Holy Spirit come upon him:" then those that assist say thrice for him, "Kyrie Eleison:" then the Bishop, making the sign of the cross, prays for the grace of God on the Priest thus Ordained, holding his hand all the time over his head; and then putting the Priestly vestments on him, gives him the kiss of peace, which is also done by the rest of the Clergy there present. Moreover in the Rituals of the Maronites, Nestorians, and Cophtbites, (all of which Morinus, a Romish Priest, proves are held good and valid by the Church of Rome,) there is no such power given in the words of Consecration; their Forms being almost the same with those used in the Greek Church, whose Orders also are allowed. Thus it is evident that the Form of the Ordinal of the Church of England is not incomplete, and, therefore, that on this account only, her Orders are not imperfect, that is, they are perfect, and consequently valid. But it is objected against the Church of England, thirdly, that the Matter of her Ordination is not Canonical, and, consequently, that her Clergy are not Canonically Ordained, although her Form of Ordination is that used by Christ and His Anostles. Now we find by the most ancient Rubric in the fourth Council of Carthage, + that "when a Priest is Ordained, the Bishop blessing him, and laying his hand on his head, all the Priests that are present shall likewise lay their hands on his head. about the Bishop's hand;" wherein it is manifest, that the Imposition of hands, and the Bishop's blessing, were all the Matter and Form of these Orders. Moreover in the Greek, Maronian, Nestorian, and Cophthian Churches, Imposition of hands with a Prayer for Grace, and a Blessing, were considered sufficient for Ordination, agreeably to the practice of the Apostles. 1. Indeed the very doctrine and practice of the Church of Rome necessarily imply that the Essentials of Ordination remain still in the Form used by the Church of England; for by the maxims of the Schools. there must be Matter and Form in every Sacrament; the Matter being some outward and sensible action or thing, and the Form being the words applied to that action or thing which sanctify it

^{*} See his "Discourse sur les Ordres Sacres." † Conc. Carth. Can. 3.

‡ Acts vi. 6; Acts xiii. 8; xiv. 3. (where "ordsined" is literally "laid hands on them.")

‡ Tim. iv. 14; v. 22; 2 Tim. i. 6, 7.

and give the character, when (as the Romanists say) the indelible character is impressed; which they believe to be done by Orders. Now the Imposition of hands is held to be the Matter by almost every Roman Controvertist, as is acknowledged by Cardinal Bellarmine,* Vasques, and indeed most Schoolmen; and the Council of Trent determined that Priests received their Orders by the Imposition of hands, for, in treating of Extreme Unction, they decreed+ that "the Minister of it was either the Bishop or Priest lawfully Ordained by them, by the Imposition of the hands of the Presbytery;" and Cardinal Bellarmine proves, both from the Scriptures and the Fathers, that the Imposition of hands must be the Matter of this Sacrament; the Form of their Ordination must be the words joined with it in their Pontifical, viz. "Receive the Holy Ghost," as the Council of Trent clearly declares; t indeed Pope Innocent expressly asserted that "Be thou a Priest" was a sufficient Form in itself. We may, therefore, infer that neither is the Form nor the Matter of the Ordinations of the Clergy of the Church of England imperfect, and, therefore, that her Clergy are not, on this account merely, imperfectly Ordained. In reply to the fourth objection against the Ordinations of the Church of England, that, as her Clergy, since the Reformation, have not passed through the necessary interior Orders of Sacristan, Reader, Exorcist, Acolythist, and Subdeacon, but are at once admitted to that of Deacon, Ordination conferred by our Bishops since the Reformation is necessarily annulled. Now let it not be forgotten that the inferior Degrees of Subdeacous, Acolythists, Exorcists, Readers, and Sacristans, are neither of Divine, nor of Apostolical Institution. like those of Bishop, Priest, and Deacon: for the Scripture makes not the slightest mention of them; St. Clement, St. Ignatius, St. Polycarp, Justin Martyr, and Irenaus, say nothing about them; they were unheard of until about the beginning of the third century. In the Greek Church they have no inferior Orders but those of Subdeacon and Reader. St. Cyprian is the first in the Latin Church that speaks of these inferior Orders, but even then they were not looked upon as necessary, much less was there a certain number of years determined for every one of them until the Popes decreed it. viz. Before any one can be a Priest, he should be five years a Reader and Exorcist, and fourteen years an Acolythist and Subdeacon. Moreover we find many other Orders mentioned which are not now used, as "'Aountai" (Ascetics); and St. Jerome speaks of " Fossarii," (Diggers of Graves,) whom he calls the first Order of Clergy; and we also find mention made of "the Keepers of the Martyrs," who kept the Vault wherein Martyr's bodies were deposited in those Churches erected to their honour; the Roman Church herself had also the Order of "Singers" for several

e Bell, de Sac. Ord. cap. 9. † Cap. de Extr. Unct. † de Sac. Ord. Cap. 4. § Vide Vit. Pontif. in "Vita Silvestri."

ages,* which Order is now laid aside. There was, therefore, no settled decree respecting these inferior Orders; some were received in one Church, and not in another-generally received in one age, and laid aside in another; and, therefore, there is no obligation in the Church of England to continue them still. Moreover as the number of these Orders was different, so the manners of ordaining were not the same: in the Eastern Church they were, (and are to this day,) conferred by Imposition of hands, which was perhaps taken from the Jews, whose custom it was to give all Offices with that Rite: but in the Western Church they were conferred by the delivery of a Book, Vessel, or Instrument, that related to their Function, which was probably taken from the Roman custom of granting Offices by the delivery of something that belonged to it, as Trajan made the Prefects by giving them a sword, &c.; therefore, it is very clear that these Orders were only of Ecclesiastical Institution, so that the want of them cannot be charged upon the Church of England as an essential defect, and, therefore, she had as good authority to lay all these aside, as other Churches had to lay down sometimes one, and sometimes more of them. Even in the Church of Rome, although they are still retained, yet all (except the Subdeacon's) are retained only for the sake of Form; because Acolythists, Exorcists, Readers, and Sacristans, never discharge any part of the Service that belongs to their Office; and Exorcisms are quite taken out of the Exorcist's hands, and performed only by Priests; therefore, this objection amounts to nothing. Finally, (as we have already seen,) it has been objected against the validity of the Priestly Orders of the Church of England, that she has received them from those that are not Bishops, that is, that the Bishops of the Church of England are not Bishops. Now Archbishop Cranmer was a Bishop, as truly consecrated and invested as any of the Roman Church were, and was confirmed by the Pope, who sent him the Pall; indeed the Romanists of that day acknowledged him to be such, or why did they degrade him with the usual ceremonies before his Martyrdom? Because, therefore, Archbishop Craumer was the Fountain of our Clergy that succeeded him, and because he was truly consecrated himself, therefore, all those whom he Ordained, are (according to the Doctrines even of the Church of Rome) Bishops, or Priests, for Orders, according to their Dectrine, leave an indelible Character, which can never be taken away; so that no following Sentence could deprive him of the power of Ordination. Again, Bishop Ridley, and the other Bishops of King Edward's days, were Ordained Priests by the Church of Rome, and were acknowledged to be such by that Church when she degraded them at Oxford, before they suffered; if they were then Priests, there is no reason why they should not be Bishops; for in this matter, we must inquire most carefully what they were; for if they

[•] See "Hittorhius' Collection of Writers on Roman Rituals," and the "Ordo Romanus."

were both Priests and Bishaps, and if the Forms by which they Ordained others retained every essential requisite, then all those who are derived from them are also true Priests and Bishops; and as to the Form by which they Ordained others, it has been proved to be conformable to the practice of our blessed Saviour, to the practice of his hely Apostles, and of the Primitive Church, to the practice of the Greek Church to this day, and to the doctrine and practice even of the Church of Rome, in which the Consecration of a Bishop is made with these words, "Receive the Holy Ghost!" with Imposition of hands, and prayer .- But it is contended that the first Protestant Archbishop of Canterbury (Dr. Matthew Parker) was not consecrated by actual Bishops of any See, but by two Elect only, and another quondam only. Now let it be remembered that Dr. Matthew Parker was not the first Protestant Archbishop of Canterbury, for Cranmer was both a Protestant, and Archbishen of Canterbury. If, however, it be objected, that none can install a Bishop in a Jurisdiction above himself; (that is, that Inferiors cannot invest any one with a superior Jurisdiction,) the Popes. there are, can have none legally, because they receive their's from the Cardinals who are inferior to them in Jurisdiction, and as much their Suffragans as Dr. Hodgins was the Archbishop of Canterbury's Suffengan; which conclusion holds good also in all Patriarchal Consecrations; or if our opponents insist upon their being Elect only to the Sees of other Bishops, and that one of them had no See at all: I would inquire if when St. Athanasius was banished from Alexandria, and another nominated to that Dignity; or when Liberius was banished Rome, and Felix (whom Romanists acknowledge to have been a lawful Bishop) put in his place: they had Ordained Priests and Bishops, would their Orders have been null and void, because they were violently thrust out of their Sees? Persecution might make the glory of Ecclesiastical function shine more brightly. but it can never be imagined to strip them of their character, and to disable them from exercising the office of their function. Now there are two things to be considered in the consecration of a Primate; the one is, the giving him the Order of a Bishop; the other is, the investing him with the Jurisdiction of a Metropolitan. As for the former, all Bishops are equal in Order, none has more nor less than another; therefore, any Bishop duly consecrated, how small sooner his Diocese may be, is no less a Rishop than the greatest; the Bishop of Man is a Bishop as well as the Archbishop of Canterbury: because, then, the Consecrators of Dr. Matthew Parker were Bishops by their Order, therefore, they had sufficient power and authority to conscorate him; by which it appears that there can be no question made of his being truly a Bishop-And as for his Jurisdiction, two things are also to be considered: the one is, the Jurisdiction annexed to that See; the other is, his being

properly invested with it. Now, although it has been proved that Offices are always more ancient than the names by which they are called, and, therefore, that the Jurisdictiva of Metropolitans and Primates, (at least in substance) might have existed in the curliest Apostolical ages, although not distinguished by the names by which they were subsequently known, especially when it is considered that It is by no means necessary for the Scriptures to mention every one of the Offices and Degrees of the Church, but only those which were essential to its Being as a Church, viz. Bishops, Presbuters. and Dearons, to which indeed the other Offices are only accessory and appendent; moreover, although it is certain that there did exist a great diversity of Offices and Degrees in the Apostolical Church, as we meet with many distinguishing appellations in the New Testament appropriated to the Primitive Clergy, as Apostles.+ Bishope, Prophete, Presbyters, Evangelists, Preachers, Dearons,** Teachers, ++ Helps, ++ &c. ; and St. Paul himself in allusion to these several Degrees and Offices, writes, "God hath set sume'in the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers; after that, Helps, &c.; are all Apostles? are all Prophets ! are all Teachers ! are all Workers of Miracles !" &c. ++ it must, nevertheless, be admitted by our Romish opponents, that the Jurisdiction of Metropolitans and Primates is not distinctly of Divine Institution, although exceedingly ancient, because all the Jurisdiction that a Bishop has by Divine Institution is confined to the Clergy and Laity in his own Diocese. We are indebted to the Canons and Practice of the Primitive Church immediately succeeding the age of the Apostles, rather than, perhaps, to the Apostles themselves for the introduction of this farther Jurisdiction over the Bishops of a District, or Province; in which notion we cannot but be confirmed by the consideration that the Offices of Primate and Metropolitan (necessarily implying degrees of Bishops, one kind of Bishops being superior to Presbyters only, another kind having Pre-eminence over Bishops themselves,) could not so well have suited the condition of Christianity during the Apostolical age. when there were but few converts, as it might that which it neces. sarily assumed in the succeeding age when it was advanced into a more numerous Society; and moreover that the extensive Jurisdiction of Primates and Metropolitans might, in many instances, have so interfered with the arrangement of Civil Polity as to form, in some heathen countries, a considerable obstacle to the progress and reception of the religion itself. In doubting, however, whether the Surisdiction of Primates and Metropolitans be of Divine Institution. I must not be supposed to doubt whether the lustitution itself be beneficial to the Christian Church, because I am fully persuaded

[•] Tuest 22. + 1 Cor. xii. 29. 1 Tim. fii. 1. 1 Cor. xii. 29. || 1 Tim. v. 17 ¶ 2 Tim. iv. 5. || 2 Tim. i. 11. •• 1 Tim. iii. 8. ++ 1 Cor. xii. 29.

that from the necessity of the frequent Assembling of Bishops, and their concurrence in public Ecclesiastical matters, (as for the consecration of Bishops, the removal of common and general corruptions and abuses, judicial audience, the hearing of the appeals of the inferior Clergy against their Bishops, or when appeals are made from their sentence by any who may consider themselves wronged, &c.) it is indispensably necessary that one Bishop should have a Pre-emineuce above the other Bishops to oversway them, without which deliberations and Councils would seldom be forwarded. and Assemblies would constantly be in danger of breaking up with I only mean to infer, that as the Jurisdiction of Primates and Metropolitans cannot be proved to be of Divine Institution, all that can be alleged against the Primacy, and Metropolitan Jurisdiction of Archbishop Parker amounts to nothing: for it is pretty evident that their Jurisdiction arose chiefly by custom upon the division of the Provinces of the Roman Empire, to which those countries in which the Gospel was first preached were. principally subject, the dignity and celebrity of Mother-cities being respected in order to determine who should be Higher (or Arch) Bishops, (i. e. Primates and Metropolitans,) and who Inferior Bishops; the civil dignity of the place being considered a sufficient reason why one Bishop should be preferred before another.* Thus it was that Metropolitan Bishops became Provincial Archbishops and Primates, t the Councils of Nice, Constantinople, Ephesus, and Chalcedon, only approving of what in this respect they found already practised; and the Kings in the Western Church shortly afterwards followed the same example, giving similar Pre-eminences to Sees, according to the Original Diguity of the Towns, whence the dignity of the See of Canterbury arose, having been first erected by King Ethelbert. The second thing in Episcopal Institution is the Installing or Enthroning the Metropolitan: now it is very evident from Antiquity, (and no one ever questioned it,) that this was always performed by the Bishops of the Province, of which we

^{*} It was customary with the Romans, when they had subdued Foreign Nations by war, to make them Provinces, that is, to place Roman Governors over them, who might rule them according to the laws and customs of Rome. To effect this the more easily, they divided the whole country into different Parts, in each of which Parts there was some one city to which those who lived in that Part resorted for justice, &c. Each of these Parts was termed a Diocese, and, strictly speaking, contained Part of a Province; as for example, when Macedonia was subdued, the Roman Governor, by an Order from the Roman Seate, divided it into four Dioceses, viz. Amphipolis, Thessalonica, Pella, and Pelagonia; of these, Thessalonica was the chief, and in it the highest Governor of Macedonia had his seat, on which account the three other Dioceses were in that respect inferior to it, as Daughters to a Mother-city; for this Title of "Mother-city" was not given to every city of justice, but was posculiar to those cities only in which Principal Courts were kept; thus Thessalonica was the "Mother-city" in Macedonia, Ephesus in Asia. and Carthage in Africa, as Justinian affirms; (Just, lib. I. Tit. 27. B. I. Sect. I. 2;) and the Governors, Officers, and Inhabitants of those "mother-cities" were called for the sake of distinction, "Metropolites," that is, Mother-city men. (Vide Ep. Cic. ad Attic. lib. v. and Ep. 13, item. l. observ. D. de Officio Proconsulis et Legatl.)

+ See Patrus de Marca. Abp. of Paris, de Concor. Imp. et Saèer.



have unquestionable proof in the famous decision of the Council of Ephesus, in the case of the Cypriotic Bishops, when, upon the pretension of the Patriarch of Antioch,* the case was examined, and it was found that he had never been accustomed to Ordain Bishops there; and, consequently, the rights of the Bishop of Constantia, the Metropolitan, were confirmed to him by that General Council. Indeed not a single instance can be produced in the first three ages of a Metropolitan coming to be Ordained by a Patriarch, as was afterwards appointed for the sake of Order; which appears more evident from a Canon of the Council of Orleans, by which it was decreed, + " that in the Ordination of Metropolitans, the ancient custom should be renewed, which was generally neglected and lost; that a Metropolitan being elected by the Bishops of the Province. with the Clergy and the People, should be Ordained by all the Bishops of the Province assembled together;" which decree was Thus Bishops, although subject to the Jurisdiction made A.D. 558. of their Metropolitan, might Ordain him; and, consequently, Archbishop Parker was lawfully consecrated to the See of Canterbury. We may, therefore, infer that the arguments brought by Romanists to prove that the Clergy of the Church of England have lost the Apostolical Succession are weak and groundless.

INFERENCES FROM THE PRECEDING ARGUMENTS.

Because it has been proved that Diocesan Episcopacy, (with the three Orders of Bishop, Presbyter, and Deacon,) was instituted by our blessed Saviour Himself, adopted and practised by His holy Apostles, and uninterruptedly maintained by the whole Catholic Church for a period of fifteen successive centuries, (until in some few places, reluctantly abolished by those whom a painful necessity compelled to substitute in its place a Form of Church Polity originally invented by a branded, notorious, and an interested heretic—Arius,) therefore, it is a very dangerous presumption in any one to separate from a Church, governed by the former Divine and Apostolical Form, and betake himself to the latter unscriptural invention: and because, it has been proved that an Apostolical Succession is essential to the validity of the Ministerial Functions, and that the Clergy of the Church of England are in possession of that Apostolical Succession, therefore, the Ministration of the Clergy of the Church of England ought to be attended not only in preference to, but to the entire exclusion of, the pretended Ministration of all those who can lay no claim to that Apostolical Succession.

CHAP. IV.

LITURGY

OF THE

CHURCH OF ENGLAND.

"Hold fast the Form of sound words.—If any man consent not to wholesome words, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh strife, milings, and perverse disputings of men."

"A small Church or Sect may do without a Form for a while. But a National Liturgy is that which preserves a relic of the true Faith among the people in a large empire. Woe to the Church which has no Liturgy! Witness the Presbyterians in the Wes: of England, and some other Sects, who are said to have become Arians or Socinians to a man. The Puritans of a former age did not live long enough to see the use of an English Formulary."

Buchanan.

OBJ .- "Thirdly, I dissent from the Church of England, on account of her stated imposition of a Form of Prayer, not only because I can find no warrant in Scripture for the use of a Form of Public Devotion, but because I consider all Forms both unnecessary and pernicious."

Q. 33.—By what arguments do you prove that the Imposition of a Form of Prayer is not unscriptural, nor unnecessary and pernicious?

The Kingdom of Satan is shaken by nothing more than by the public devout prayers of the Church of Christ; because, therefore, that Great Enemy of Mankind is well aware that it would be a fruitless stratagem to endeavour to persuade men plainly and directly to condemn prayer itself, he has sought to bring the prayers of the

Church into contempt, and thereby to weaken the force of every man's devotion towards them, by filling them with the strange conceit, that to serve God with a set Form of Prayer is "unscriptural, unnecessary, and pernicious." Now it cannot be unscriptural and pernicious to worship God by a Form of Prayer, because God Himself composed the very Form of Words by which the Priests of His Jewish Church were to bless the People,* which He would not have deigned to do, if nothing but extemporaneous Prayers had been acceptable to him: nor would Moses have composed his Hymn of Praise to God for the admirable victory gained by the Israelites over Pharoah, but as a precedent for the composition of Prayers in a certain set Form which might be frequently repeated, although the occasion of their being first composed could never occur again; for this very Hymn of Moses, (together with many others invented since,) afterwards formed a part of the ordinary Jewish Liturgy, which consisted partly of Hymns selected from the Holy Scriptures. and partly of Benedictions, Thanksgivings, and Supplications, (penned by those who at different periods had presided over the Jewish Synagogue,) being arranged in their proper places, either to begin or end the Service of God, or introduced before, between, or after the reading of the Law and the Prophets .- To leave the practice of the Jewish Church (which was unquestionably opposed to extemporaneous Prayers) for that of the Church of Christ, in which we are more immediately concerned, we read that the Disciples of John the Baptist, who (having been educated in the bosom of God's Church from their earliest infancy) could not possibly have been so ignorant as not to know how to call upon the name of God, nevertheless received from their Master a Form of Prayer. which was used by none but themselves, so that they were known from others by this particular mark of distinction. The Apostles having observed this, requested their Heavenly Lord and Master to "teach them to pray, even as John taught His Disciples;" in compliance with their request, and, as it were, purposely to prevent the fancy of extemporaneous and voluntary Prayers, He gave them one of His own composition, that it might not only remain as a part of the Liturgy of His Church, but serve also as a pattern by which to frame all other prayers. Now as our blessed Saviour could not have prescribed a Form of Prayer in plainer and more express Terms than by saying (as He did say) "When ye pray, say, 'Our Father, &c.'" so we have every reason to believe, (as all Primitive Writers on the subject concur in assuring us) that the Apostles strictly adhered to this Form of Prayer, both in their Public and Private Devotions; not that they by any means confined themselves to this Form only, (for it is evident from their Writings that they used other Forms also,) but that they did use a Form,, of which this Prayer of our Lord constituted a part. For example,

mention is made in the New Testament, that in certain prescribed Forms of Prayer, the whole Church or Congregation "lifted up their voice with one accord,"* which Forms must have been generally known to the whole Church, or Congregation, fand, for that reason, not extemporaneous Prayers,) or they could not have "lifted up their voice with one accord;" mention is also made in the New Testament of Psalms and Hymns, as the Song of the Virgin Mary, the Song of Simeon, the Song of Zecharias, &c.; in allusion to which, the Apostle declares that he will " sing and pray with the Spirit," "in Psalms and Hymns making melody unto the Lord;"+ and Psalms, and Hymns are such kinds of Prayer as are not usually extemporaneous, but are composed by previous meditation. Again, St. Paul commanded the Church of Corinth, and, therefore, all Provincial Churches, (for he assigns as a reason for the Church of Corinth to adopt a questom, that " he had so ordained in other Churches,"1) to take care that in their Religious Worship "all things were done to edifying." Now it is impossible for any Provincial Church to see that this be effected, unless it prescribe some certain Form for that purpose. But if every Minister of a Parish should be permitted to prescribe what he pleased in his own Congregation, although some perhaps might wisely and prudently observe this Rule, and see that all things in the Worship of God were "done to edifying," yet (considering the corruptions of human nature) we have great reason to fear that others would not. at all events, the Church could not rest secure that all would; and, therefore, she must necessarily appoint some such Form to be used in all her Congregations, by which we may be fully assured, that "all things are done to edifying." Now although it may be possible (which can never be expected) that all the Clergy in every Province should be as learned and pious as they ought to be, yet it is impossible that every one of them individually should understand what is for the edification of the people, so well as they could collectively. We may, therefore, infer that the only way by which this Apostolical Rule can be observed, of doing "all things to edifying," is for the Governors of every Church, and the whole Clergy, to assemble by their Representatives in a Synod, or Convocation, and there, upon mature deliberation, to agree upon some such Form, as they may judge to be according to the Rule which the Apostle has enjoined them. Now it cannot be doubted even by our Dissenting Brethren, (at least by those of them who are conversant with contemporary writers,) but that the Primitive Christians used certain Liturgical Forms, called by them "Solemn Prayers," "Common Prayers," and "Constituted Prayers;" and as it is exceedingly improbable that at so early a period they should have ventured to introduce Rogms of Preyen, if a contrary practice had prevailed during the Apostolical Consument of the Church, so

we may infer from the early and unanimous adoption of, exclusive adherence to, and perpetual continuance of those Forms, in preference to extemporaneous prayers, that the Apostles themselves worshipped by the use of a precomposed Form only, even if we had not the authority of Scripture to favour such an opinion. In addition, therefore, to the practice of the Apostles, we have the concurrent testimony, experience, and practice of the Universal Church in favour of a prescribed Form of Public Devotion, for Malthough every Church has not used the same Form, yet) we do not read, nor have we heard of any Church in the World. from the days of the Apostles to our own times, which has not used some .Form or other. Nor can we feel surprised at their use of a precomposed Form, if we only contrast the numerous and inseparable advantages of such a Form, with the inconveniences of indigested and extemporaneous Prayers. For, first, as we all find by experience how very difficult it is to impress any thing that is truly good, either upon ourselves, or others, and that it is rarely, if ever, effected without a frequent repetition of it, therefore, as we assemble for public worship in order to be made holier, it is necessary that the same holy things be always inculcated and urged upon us in the same words and expressions, which will imprint the things themselves so firmly in our mind that nothing can obliterate them, because they will occur upon all occasions: on this account, a stated Form of Public Prayer must be preferable to extemporaneous effusions, and much better calculated to improve and edify us. But, secondly, a Form of Prayer is an extraordinary assistance in exciting fervency in our public devotions; and thereby in preventing the confusion of extemporaneous Prayers, in which the Congregation, being ignorant of each petition before they hear it, and having little or no time to join in it after they have heard it, are confounded between their attention to the Minister, and to their own devotion. which is necessarily suspended until a petition be concluded; but before they can assent to it, or properly adopt it, that is, before they can address the same request to God for themselves, and from themselves, (for they must consider whether it be agreeable to sound doctrine, and proper and lawful for them to make use of,) their attention is called off to keep pace with what succeeds. by a prescribed Form of Prayer all this inconvenience is prevented; for a Congregation, having the Form continually in their minds. being thoroughly acquainted with it, fully approving of every thing in it. and always knowing before hand what will come next, have nothing to do whilst they hear the words but to move their hearts and affections suitably to them, to excite their desire of those good things which are prayed for, to fix their minds wholly upon God, whilst they are praising Him, and so to employ, quicken, and elevate their Souls in performing their devotions to Him. Moreover

in all extemporaneous effusions, the minds of the hearers are necessarily held in continual expectation, and detained from their proper business, by the very novelty with which they are gratified. A Congregation may be pleased and affected with the prayers and devotion of their Minister without joining in them; in like manner as an audience oftentimes are with the representation of devotion upon the stage, who, nevertheless, come away without being conscious of having exercised any act of devotion themselves. Finally, Joint prayer, (which, amongst all denominations of Christians, is the declared design of "coming together,") is prayer in which all join; and not that which one alone in the Congregation conceives and delivers, and of which the rest are merely hearers: for if we hear another pray in a prayer of his own composition, or voluntary effusion, our Minds are entirely bound up and confined to his words and effusions, and to his requests and petitions, be they what they will; so at the best we can pray but his prayer. This objection seems fundamental, and is valid, even where the Minister's Office is discharged with every possible advantage and accomplishment. The labouring recollection, and embarrassed or tumultuous delivery, of many extempore speakers, form an additional objection to this mode of public worship; for these imperfections are very general, and give great pain to the serious part of a Congregation, as well as afford a profane diversion to the levity of the other part. But when we pray by a Form prescribed by the Church, we pray the prayers of the whole Church of which we are Members, and which are common to the Minister and Congregation, to ourselves and to all the Members of the same Church; so that we have all the devout and pious Christians who are in it, concurring and joining with us in them; an advantage which no voluntary and extemporaneous prayer can possess. In a word, it cannot be more "pernicious" or superstitious for a Congregation to worship God by a Form of Prayer, (which may be read, or learned by heart,) than by a Prayer composed extemporaneously; we utter both, both are ours, and the heart may speak both feelingly and devotionally; it is possible for our thoughts to stray from our tongue in an extemporaneous Prayer, whilst it is possible for the heart to join with the tongue in a Form of Prayer learned by heart; if, therefore, we pray in spirit, and truth, it cannot be improper to pray either in our own words, or in borrowed words, and so rendered our words. We may, therefore, assume it for granted that a Form of Prayer is neither "unscriptural, nor unnecessary, nor peruicious."

e It is very certain that the old Puritans, although they did not live long enough to feel the necessity of, nevertheless did not object to a Form of Public Prayer as unlawful. Richard Baxter writes, "I have joined in the Common Prayer with as hearty fervency as afterwards. I did with other Prayers. As long as I had no prejudice against it, I had no stop in my devotions." (See Baxter's "Life and Times," Part. p. 13.) Moreogae Calvia topes of the most celebrated Continental Puritans) approved of a Form of Ecclesiastical Prayers, for in

One :- "Movenuer", I think that the Liberty of the Church of England very closely resembles the Popish Mass Book: I also object to the length of its services, and to its division into short Collects instead of being one continued Prayer; and I decidedly disapprove of the wain and unnecessary repetition in each Service of the Lord's Prayer, and to its numerous Responses, which are used in no other Protestant Church. I see no reason why the Apocryphal Books should be read publicly in her Churches, nor why the Psalms by a foolish custom should be recited alternately, and every month; and I object to the daily recital of the Nine Canticles, especially because five of them are exceedingly exceptionable; the first, (" Te Deum") because selected verbatim from the Popish Missal, the second ("Benedicite") because not selected from the Canonical Scriptures, and the remaining three, ("Magnificat," "Nunc Dimittis," and "Benedictus,") because I consider them too personal for any Congregation to adopt."

writing to the Protector of England, he declares "Quod ad Formulam Precum et Rituum Ecclesiasticorum, valde probo ut certa illa extet, a qua Pastoribus discedere non Recat, in Functione sur: tam, ut consulatur quorandam simplicitati et imperitise ; quem, ut corfius; its constet omnium inter se Ecclesiarum consensus," &c. "As for a Form of Prayers and Ecclesiastical Rites, I greatly approve that there be a certain one extant, from which it should be unlawful for the Ministers in their Function to depart; both that by this means provision may be made for the simplicity and unskilfulness of some, and the consent of ail Churches among themselves may more certainly appear; lastly that there may be a remedy for the desultory levity of some men, that still affect certain innovations; as I have shown that the Cathechism itself serves for this purpose. So, therefore, there ought to be a set Form of Cathechism, a prescribed Form of Administration of the Sacraments, and of Public Prayers." (See Calv. Epist. ad Prot. Angl. Ep. 87.) Many highly respectable Independent Ministers also have greatly commended the Liturgy of the Church of England: the late Dr. Winter in reference to it as a Form of Prayer, declares that (although a Nonconformist, yet) he "enjoyed going to Church, because he devoutly joined in the Prayers of the Church of England; that his raind at times was so elevated by them, that he believed he could have received the summons of death with joy." (Jay's Life of Winter, p. 10.) That dishinguished Oriental Scholar, Dr. Morrison, who is also an Independent Minister, when applied to by his Chinese Converts to compose for their use a Form of Prayer, after repeated consideration. of the subject, translated into Chinese the Liturgy of the Church of England, acknowledging its decided superiority over every other Liturgical Form extant. Nor are these centiments confined to the ladependent Dissenters—the eloquent Robert Hall, a living Antipodobaptis Minister, has declared the Common Prayer Book of our Church to be "the first of all uninspired Compositions," and the Morning Service in many Wesleyan Chapels, (and, I have been given to understand, in all their Foreign Stations,) is conducted by the residing of the Liturgy of the Church of England. Indeed Mr. Watson, one of the principal and most induchtial Ministers of the Wesleyan Connexion, writes, "the public opinion among us, in favour of the use of the Liturgy, is so much increasing, that the probability is, that in a few years it will become the general mode of our forenoon service in all the large Chapels; an improvement greatly to be desired; for the Liturgy," &c. (See Watson's Observations on Southey, p. 142.)

Q. 34.—How do you refute the objection that "the Liturgy of the Church of England very closely resembles the Popish Mass Book?"

The Liturgy of the Church of England resembles the "Popish Mass Book" neither in language, nor in sense. Not in language, because the one is performed wholly in plain English, the vulgar and common language of the Nation, which every one of the meanest capacity understands, and by which every one may be profited: whereas the other is composed in barbarous Latin, a language in many cases but little understood even by the Priest himself who reads it. and still less by any in the Congregation. Nor do they resemble each other in sense; for (to say nothing of the entire omission of all those Prayers in which the Romanist invocate the Virgin Mary, Saints, and Angels, &c.) even those Prayers (but few in number) which are the same with those of the "Popish Mass Book," are mostly derived from Prayer Books brought over during the Pontificate of Pope Gregory, no less than one thousand one hundred and thirty-four years ago, being old ones then, and much older than the errors of Popery were; and even these were carefully corrected and revised both at and since the Reformation. It is true that these few have the misfortune to have been originally selected from the Popish Missal, but as they are faultless in themselves, (being all of them either expressly contained in, or unquestionably founded upon the Word of God,) there can be no possible objection to the retention of them; because it would have argued a strange and even scandalous perverseness in the Church of England to have rejected them, as she could be justified in departing only from the corruptions of the Church of Rome, which she can be proved to have entirely corrected, or cast off. objection, therefore, of the resemblance of the English Liturgy to the Popish Mass Book is perfectly groundless, because if the latter afforded suitable Prayers, there was no reason whatever to compose new ones, unless we would hate them for the mere place in which we found them, which would be about as reasonable as to throw away gold found in the Channel, merely because it was ill-laid, or to deny that Christ is the Son of God, because that sacred truth passed through the mouth of a Devil.*

Q. 35.—How do you defend the division of the Liturgy of the Church of England into short Collects, instead of being one

continued Prayer?

It would be very easy to make but one continued Prayer of the Morning and Evening Services of the Church of England by removing the conclusion of every Collect or Prayer, viz. "through Jesus Christ our Lord," and thus uniting every Prayer into one Prayer. But by so doing we should offer a manifest violence to the Prayers

themselves by removing that which above can reader them effectual; because as our Saviour has not only assured us that "whatsoever we ask in His Name we shall receive," but has also directed us to make use of His Name in all our Public and Private Devotions. and to pray for nothing but upon the account of His Name and Mediation for us, therefore, the praying in the Name of Christ is the only means whereby we can pray with success, and the more frequently we mention His Name in our Prayers, the more effectual must they prove to His Heavenly Father. Nor is this "division of the Liturgy of the Church of England into short Collects" without its advantages, for it not only contributes to inspire us with right conceptions of the Greatness and Glory of God, (which is certainly essential to the due performance of our Devotions to Him.) by making every "short Collect" or Prayer commence with particularizing one or other of the Attributes and Perfections of the Almighty, which can be preserved in our minds more easily during the space of a short Prayer, than of a long one; but as it is difficult to keen our minds long intent upon any thing, this arrangement also tends to banish coldness, distraction, and illusions from the devotions both of the Minister and Congregation, because the more frequent breathing out their hearty concurrence by a simultaneous "Amen" at the conclusion of each Gollect, or Prayer, by drawing off their steption and relieving their thoughts for a while (without which the Devotion of a Congregation cannot be uniformly sustained throughout) enables them with greater ease, and less danger of distraction, after this temporary break, to direct and hind them with greater attention, devotion, and fervency. I would also add. that not only is the practice of the ancient Jews, (in whose Devotions we find a certain number of several Prayers or Collects to be said together,) and of the Primitive Christians in favour of "short (amongst whom St. Chrysostom especially highly commends "short Collects with little distances between,") but our blessed Saviour Himself, who must certainly have known what kind of Prayers were best adapted for His Church, composed His own Prayer as a "short Collect." 11 . .

Q. 36.—How do you defend the frequent repetition of the Lord's Prayer in the Morning and Evening Services of the Church

of England?

It saynot be reasonably asserted that the Lord's Prayer is too frequently repeated in the Morning and Evening Services of the Church of England, because as the Litany and Communion were formerly (and indeed ought to be now) distinct Services, and not united as in the present day, therefore, the Lord's Prayer occurs but twice in the Morning and twice in the Evening Service, once in the Litany, and once in the Communion. Now it cannot be doubted but that it is our duty to use this Prayer in every solemn

address to God, because our Saviour having commanded as to sav it "whensoever we pray," (although He has not forbidden the use of any other Prayer,) therefore, a less frequent use of it might probably render all our other Prayers ineffectual; whilst on the other hand, the frequent use of it necessarily inspires as with a confidence that we are asking nothing of God but according to His own will, addressing Him in His own words, and using at least amongst bur other Prayers, one Prayer absolutely perfect in AseM. It is on this account, doubtless, that Tertullian and St. Augustine call it "Orationem legitimam," or the Prayer which the Law of Christ had obliged His Church to use in the same Form of Words in which He Himself had delivered it; and St. Cyprian writes, "seeing that we have an Advocate with the Father for our Sins, when we who have sinned come to seek for pardon, let us aflege nuto God the words which our Advocate has taught us. His promise is our plain warrant that what we ask in His name we shall receive, must we not necessarily the rather obtain that for which we pray, if not only His name do countenance, but also His speech present our requests."* The Church of England, therefore, cannot be justly charged with using this divire and perfect Form of Prayer too frequently; the Primitive Church introduced it into every one of her Services, (as St. Augustine has declared:) for believing it to be not only the Foundation, but also the Perfection of all Prayer, (no Prayer being perfect without it,) she both began and concluded with it; in imitation of whose laudable example the Church of England begins her Service, and the Prayers after the Creed, with the Lord's Prayer; she also begins with it in the Communion Service, and closes with it after the Litany. +

O. 37 .- For what reasons has the Church of England introduced

Responses into her Service?

Service begins with it.

First, that the consent of the Congregation to what is prayed for may thereby he declared, because the promise of prevailing has been made only to this unity and agreement of mind and voice in Prayer; t on which account St. Basil declares, that even " Prayer itself, not having those joining with it, is not itself," and St. Ambrose remarks, that "it is impossible for the Prayers of many to die," that is, to be despised or slighted. Secondly, because the introduction of Responses into Public Worship produces & grateful variety and different manner of address, which serve to quicken the devotion of the Congregation. Phirdly, because

^{*} Cypr. in Orat. Dom. Although the Exhortation, Confession, and Absolution precede the Lord's Prayer in our present Liturgies, they did not in the Prayer Book of King Edward the Sixth, which began with the Lord's Prayer. It may, however, still be said with propriety, that the actual Service begins with it.

‡ Rom. xx. 6; Matt. xviii. 19.

^{் &}quot;Kai auth i ஈடுமையலுக், முக் தேயுமை சய மைழியாகிக்க," &c. Basil. Egist lxviii. || "Multorum Preces impossibile est mori." Ambros. L. de Pon.

Responses seems the attention of the People, which (especially in sacred things) is apt to wander; for by giving them a duty to perform, it renders them expectant and ready to perform it. In a word, it was a very ancient practice with the Jews to introduce Responses into their Services, and many of the Fathers assure us that all the Primitive Christians invitated them in this respect; so that there is no ancient Liturgy which does not contain such short and devont sentences as these complained of by our Dissenting Brethren, in which the People answered the Minister, and which were for that reason called Responses.

Q. 38 .- Why does the Church of England order the Apocryphal

Books to be read publicly in her Churches?

The Church of England closes not order all the Books of the Apocrypha to be read, for she requires no part of either Book of Esdras, nor of the Maccabers, nor of the Book of Esther, nor of the Song of the three Christians, nor the Prayer of Manassch; nor does she permit any part whatever of the Apocrapha to be read on the Sunday, but only on the Week day, when but very few are present,* and even then (as at all times) the second Lesson is Canonical Scripture. Moreover, if we recollect that much more of the Canonical Scriptures is read (besides the Psalms) even in those Parish Churches which have not Prayers during the Week, than in any one Dissenting Congregation in the Kingdom, the Church of England cannot be justly charged with neglecting the Word of God, and still less with offering disgrace to it, and exalting the Writings of Men above it, because she permits the reading of a few Lessons from the Apocrypha. She has no where appointed the reading of these Apocryphal Books as sacred Books, but merely as human Compositions on sacred subjects, "for example of ase and instruction of manuers." They are venerable for their antiquity, and are highly valuable as such, because they throw very considerable light upon the phraseology of Scripture, and upon the history and manners of the East; they contain many noble sentiments and nseful precepts; their doctrine (at least of those parts which are permitted to be read in the Church of England) is excellent; their macrations are instructive; in a word, on account of their excellency. they deserve to be ranked next to the Scriptures themselves. In appointing them, therefore, to be read publicly on Week days, the Charge of England has only imitated the Primitive Church of Christ in the earliest ages, which read them publicly under the name of Ecclesiastical Books; for by the term Apocryphal the Primitive Church understood other Books, which contained falsoshoods and forgeries, dangerous to Christian belief. Thus Rufinas observes, "besides the Canonical Books we must know that there

^{*} The Week days on which the Church of England has appointed the reading of the Apportunities are only 48 in number, viz. from September 28 to November 23. Surely our Dissenting September 28 to November 23. Surely our Dissenting September 28 days, being always West days.

are also other Books, which our Forefathers did not usually call-Canonical, but Ecclesiastical Books, as the Book of Wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees, in the Old Testament; and in the New, the Book of Hermes, the Epistles of Clement, and others; all which Books and Writings they ordered to be read in the Church, although not to be alleged, as if their authority did bind us to build our Faith upon them. Other Writings they called Apocryphal, which they would not have read in Churchese We have in this place thought good to mention these things delivered: to us from the Fathers."* Moreover St. Jerome expressly declares. "that as the Church readeth indeed the Books of Judith, Tobit, and the Maccabees, but does not receive them among the Canonical Books, so also she may read these two Books, viz. the Book of Ecclesiasticus, and the Book of Wisdom, both which are Apperuphal, for the edification of the People, but not to confirm the authority of the doctrines of the Church."

Q. 39.—How do you defend the alternate and monthly recital of the Psalms of David, and the daily recital of the nine Canticles, especially of the five objectionable ones, viz. "Te Deum," "Benedicite," "Magnificat," "Nunc Dimittis," & "Benedictus?"

The Greek Church appoints the reading of the Psalms once in every twenty days, which makes them difficult to be found, and the Church of Rome once in every week, which makes this one part of the Service too long. The Church of England has avoided both these arrangements, and appointed them to be read every month. in order to render them, by frequent repetition, familiar to all. It is true that this is oftener than the other parts of the Scripture, (although more of the latter is read every day than of the Psalms,) because the Psalms are finished twelve times during the year, and the Old Testament but once, and the New but twice during the But let it be remembered that the Psalms more same period. briefly contain, and more pathetically (because poetically) express the choice and flower of every profitable thing in the other Books of Scripture; and that there is nothing necessary to be known. done, or possessed, which the Psalms do not teach, by enumerating and celebrating all the attributes and operations of the Deity, and magnifying the sacred meditations and actions of holy men. The alternate recital of the Psalms is a most commendable practice, not only because it creates a bond of indissoluble love and inviolable friendship between the people towards one another, and in them all towards their Minister, and in their Minister towards every one of them. (because between both Minister and people so many Songs of Praise and Thanksgiving interchangeably pass in the hearing of God Himself, and of His holy Angels,) but because this practice stirs up each other's zeal to the glory of that God whose name they magnify, and serves also to render the Congregation attentive,

^{*} Ruffinus in Symbol. Apost. spud Cypr.

whilst it aptly accords with the Apostolical Exhortation, "Speak to yourselves in Psalms and Hymns, and Spiritual Songs, singing and making melody in your heart to the Lord."* Indeed Socrates makes Ignatius the Bishop of Antioch in Syria, the first beginner of this alternate recital of the Psalter and of Responses, even under the Apostles themselves; † St. Basil assures us that the Churches of Egypt, Libya, Thebes, Palestine, the Arabians, Phoenicians. Syrians, the Mesopotamians, and in a manner all who reverenced the singing Psalms together, recited the Psalms alternately. Syrians did so before it was adopted at Antioch, the mother Church of Syria, and consequently before St. Ignatius, or at least during his life. Ignatius suffered martyrdom in the reign of Trajan, and Trajan's Vicegerent affirms to that I imperor that the only crime he knew of the Churches in Pontus and Bithynia was, that they were accustomed to assemble together on a particular day, and to praise Christ with hymns, as a God, "secum invicem," "with themselves by turns, as was the example of Moses and Miriam." Ignatius is said to have heard the Angels praising God after that manner. and we have no doubt but that Isaiah did, as he writes, "I saw the Lord on a high throne, and the Seraphim stood upon it, and one cried to another, saying, Holy, holy, holy, Lord God of Hosts. the whole world is full of thy Glory." It is certain that the Psalms have been alternately recited in the Church for more than seventeen hundred years; it would, therefore, be wrong to abolish a beneficial and Scriptural practice which all Christian Churches in the world. have received, and which so many ages have retained. Now as the Gospel concerns us much more than the Law, and the New Testament than the Old, so the Nine Canticles, "Magnificat," "Benedictus," "Nunc Dimittis," &c. are Songs which concern us much more than the Songs of David; for whilst the latter did but foresignify the future coming of Christ, (and therefore the Jews as well as ourselves could praise God with them,) the former announce his actual presence with praise and thanksgiving, and are for that reason the only sacred Hymns peculiar to Christianity, as well as the clearest testimour which Christianity possesses against the obstinate incredulity of the Jews, which is a sufficient warrant for their daily recital in the But it is contended that five of these Canticles are exceedingly exceptionable; viz. the "Te Deum," because selected verbatim from the Popish Missal, the "Benedicite," because not selected from the Canonical Scriptures, and the "Magnificat," "Nunc Dimittis," and "Benedictus," because although fit and suitable in the mouths of the Blessed Virgin, Simeon, and Zecharias, yet they are too personal for any Congregation to adopt who have not received similar benefits. It is true, that the "Te Deum" is sclected verbatim from the Liturgy of the Church of Rome, because

Eph. v. 19. † Socrat. Hist. Eccl. lib. vi. c. 8. ‡ Basil. Epist. 63.
 i Plin. secund. Epist. lib. Ex. p. 97. | Exod. xv. 1. 21.

whenever that Liturgy afforded suitable Canticles, there was no reason to compose new opes; and there can be no doubt that the "Te Deun" is a suitable Canticle, not only because its contents are sacred and purely ecriptural, but because it was partly composed on the occasion of the regonversion of the greater part of this country (after its relapse into heathenism) from the worship of stocks and stones to the " Praise of the true God, and the acknowledgment of the true Lord, whom all the earth doth worship, the Father everlasting." The Church of England, therefore, was bound to retain this Canticle, if merely on the score of gratitude, especially as it was received into the Romish Missal before the corruption of the Church of Rome, and because there was no other reason for its rejection than the misfortune of its having a place in that Missal, which (as has been already observed) would have been as reasonable as to throw away gold found in the Channel because it lay in a dirty place, or to disown that Christ was the Son of God, because that truth passed the mouths of the Devils who confessed Again, to quarrel with that very ancient Canticle "Benedicite," is nothing else than to quarrel with the words of divine Inspiration, for although it may not have been selected from the Canonical Scriptures, yet it is an exact Paraphrase of Psalm cxlviii. which David sang so often upon earth, and which the holy Angels sing continually in heaven, even "Hallelujah, praise the Lord." It was copied from the Jewish Liturgy, and very early inserted into the Christian; for being sensible of our own inability to praise the Lord sufficiently, it is our duty to call upon all the creatures in the World, (as in this Canticle) to "bless the Lord, to praise and magnify Him for ever." Finally, the three Cauticles complained of as being too personal for a Congregation to adopt, are the inspired word of God, the language of the Holy Ghost, and the first Evangelical Hymns in the New Testament. In starting this objection, our Dissenting Brethren, I fear, need to be reminded how expressly Hezekish was commended for his appointment, as ordinary Public Forms of Praise, of those very Songs of Thanksgiving which David and Asaph had composed on certain particular occasions, for benefits which they themselves only had received, although the Church and People afterwards had received no such benefits. It is indeed unreasonable that the praises of God should be so restricted to the particular use of those Individuals only who derived the benefits, that none others may lawfully and profitably use them, especially as our mind may be daily more and more inspired with their pious devotion by frequently using their words, although the particular occasions which gave rise to those words occur no more; indeed every one (from the mystical communication of all pious Christians) is necessarily interested in the blossings which any one of them receives at the hand of God, and when any

thing is mobile to extol His goodness whose "marty endereth for ever," therefore, as the Fountain continues and yields (after those particular benefits) other new benefits, which in a small proportion may resemble those former benefits, the same Forms, or Words of Praise and Thanksgiving are adapted (although not equally tender all circumstances) for both. The "Magnificat" was not considered too personal for the Reformed Presbyterian Churches of Holland and Germany, nor by the Primitive Church, into whose Services it was very early introduced. It is evident that our blessed Saviour by his incarnation, intended not so directly to honour the blessed Virgin in particular, as mankind in general; for by heing made of the same flesh and blood that men are, and assuming their pature into the unity of His divine person, He declared all men to he His Brethren, and being born of the Virgiu Mary, procured not only her salvation, but the salvation also of the whole human race.* On this account the Virgin herself celebrated the mercy shown to her, as common to all the sons of men, who fear God, saying, "His mercy is on them that fear Him, throughout all generations, because, therefore, God was pleased to "regard the low estate" not only " of his handmaiden" (the Virgin,) but of all mankind in zeneral, and "magnified" them in the highest degree, by uniting Himself to their nature, therefore, all men (as well as the Virgin) May " magnify the Lord and rejoice in God their Saviour." Moreover, because the Virgin herself was more "blessed" by conceiving Christ in her heart by Faith, than by conceiving Him in her womb. therefore, her "blessedness" was not altogether so peculiar to hersalf, or incommunicable to others, but that every sincere Christian may partake with her in the same blessedness. It is, therefore. evident that every Christian Congregation may and ought to join in this divine hymn, for rather "blessed are they that hear the word of God and keep it, than the womb that bare, and the paps that gave Him suck."! Nor is there any reason why the Benedictus," composed by the holy Zecharias upon the first announcement that God had sent a Saviour to mankind, may not be used by every devout Christian; indeed its fitness for a Congregation is unexceptionable, being admirably calculated to assist their devotion, and elevate their affections. The same observation will apply to the "Nunc Dimittis" being used as the personal address of every pious Christian; the ground and foundation of this admirable hymn is the enjoyment and participation of the Gospel. It is true that we have not seen our Saviour with our bodily eyes, as did Simcon; but as He is continually presented to the eyes of our faith in the Gospels, in the writings of His holy Apostles, and in the blessed Sacrament, we may truly say that our "eyes have seen the salvation of God," that is, our Saviour, for we meet him in His Church, and converse with Him in our private meditations.

this account the Canticle "Nunc Dimittis" has been introduced into the public Service of the Greek, Latin, and Reformed Churches, no one doubting its fitness for ordinary use among all pious Christians, who can view Christ in His holy word by faith. From what, therefore, has been urged upon this subject, it is evident that these Canticles are unexceptionable in themselves, and very suitable for a Christian Congregation to adopt.

OBJ.—" The Liturgy of the Church of England also sanctions many unscriptural tenets, for, in her Apostles' Creed, Christ is spoken of as having "descended into Hell," (i. e. the place of torments, for so the compilers meant;) her Athanasian Creed contains two damnatory clauses, which ought to be expunged; in the Canticle ("Te Deum") it is declared that "when Christ had overcome the sharpness of death, he did open the Kingdom of Heaven to all believers," which countenances the error of those who think that the faithful who departed this life before the coming of our Saviour, were not made partakers of joy until that time, but remained in that place which they term "the Lake of the Fathers." ... In her Prayer for the High Court of Parliament, every reigning Monarch, however immoral he may be, is inconsistently and improperly called a 'most religious King."

Q. 40.—Did the Compilers of the Liturgy of the Church of England in speaking of Christ (in the Apostles' Creed) as having "descended into Hell," mean that He descended into "the Place

of Eternal Torments?"

Most certainly not. The term "Hell" anciently signified the general receptacle of every soul, and in old Prayer Books it is frequently employed in that sense; the word, therefore, as used in the Apostles' Creed, implies nothing more than the common mansion of departed souls,* being equivalent to the Greek word "Hades." Its Primitive in the Saxon tongue ("hill") means merely an invisible, hidden, or covered place.

Q. 41.—How do you defend the damnatory clauses in the

Athanasian Creed?

In excepting against these clauses, it should not be forgotten that the condemnation contained in them does not extend to all

who cannot approve of every expression in the Creed itself, but only to such as deny the "Trinity in Unity," or three Persons in one Godhead. This alone is said to be "the Catholic Faith:" the words which follow after are designed only to set this forth more particularly, and the conclusion from the whole is not, "that in all things" which are "aforesaid," that is, by the use of every term mentioned, but "in all things as is aforesaid, the Trinity in Unity is to be worshipped." Now as the Doctrine of the Trinity in Unity constitutes the Foundation of our whole Religion, (as will be proved hereafter*) a disbelief of it (being evidently a substitution of another object of divine worship in the place of the Triune God) amounts to a virtual renunciation of Christianity itself. demnation, therefore, contained in the offensive clauses of this Creed is not harsher than that of our blessed Saviour Himself, who has declared that "he that believeth not shall he damned," nor more uncharitable than the judgment of St. Peter and St. Paul, the former of whom assures us that "the damnation of those who deny the Lord that bought them," (that is, deny the Deity of Jesus Christ who bought them with the sacrifice of His own blood,) "slumbereth not," and the latter affirms that "all will be damned who believe not the truth."I

Q. 42.—Does the declaration in the Canticle, ("Te Deum,") that "when Christ had overcome the sharpness of death, He did open the Kingdom of Heaven to all believers," countenance the error of those who think that the faithful who departed this life before the coming of our Saviour, were not made partakers of joy until that time, but remained in that place which they term "the Lake of the Fathers?"

It will be found upon examination that this clause does not countenance the error, that the Kingdom of Heaven was not a receptacle for the souls of Jews and other Believers until the Ascension of Christ; in fact, it does not determine, either one way or the other, in what estate the Fathers rested who died before the Ascension of our Saviour. It is certain from Scripture that none can possibly attain Salvation without Christ, and by Him all that believe are saved, that, therefore, He may be said to have purchased. and (as was indeed the end of His actions and sufferings) to "hame opened the Kingdom of Heaven," which our iniquities had shut up. But because He took local possession of "the Kingdom of Heagen" by ascending after that He "had overcome the sharpness of death;" we may, therefore, reasonably believe that when He did ascend. He then most freely "opened the Kingdom of Heaven to all Believers," that they might reign with Him and by Him, as He Himself had previously testified, "I go to prepare a place for you," according to His wish, that those "whom His Father had given Him, may be with Him where He was." As the Ascension of Christ procured the ascension of "all believers," who departed this life before His coming, therefore, their ascension must not only be of His, but after His; and, consequently, it is a Scriptural doctrine, that "when He Himself had overcome the sharpness of death," (and not until then,) "He did open the Kingdom of Heaven to all Believers."*

Q. 43.—How do you vindicate the epithet of "most religious King," as applied in the Liturgy of the Church of England to every reigning Monarch, however immoral his character may be?"

The Compilers of the English Liturgy by applying the term, "most religious" to every reigning Monarch, did not mean that every successive Sovereign was or would be "most religious" in the ordinary acceptation of the term; they evidently only intended to express the honorary Title of a Sovereign, who had professed, and was bound to protect the Religion of the Country over which God had anointed him King, as the Title "Most Christian" is applied to the King of France, "Most Faithful" to the King of Portugal, and "Most Catholic" to the King of Spain. This explanation appears very probable, because the term "Most Religious" is connected with "Gracious;" at all events, the word "Religious," being a derivative from the Latin "Religiosus," (which frequently implies the object of reverential respect, or veneration,) is evidently an attribute of earthly Monarchs, who are thence called "dread lieges;" and therefore, the Title "Most Religious" was constantly ascribed to all successive Emperors in the Liturgies of St. Chrysostom and St. Basil, and in the Common Liturgies of the Greek Church.

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OBJ .- "In her Litany she requires her Members to pray against "sudden death," which (to say the least of it) is a very frivolous petition, because the pious ought always to be prepared to die; the same Litary also contains a , very unintelligible and nonsensical clause, viz. " Bay the mystery of thy incarnation, by thy holy nativity, and circumcision, &c. Good Lord deliver us;" it also petitions that "God would be pleased to have mercy upon all men," which is impossible, because some are vessels of worath, to whom God will never extend his mercy I would also observe that this Litany is full of vain repetitions, which our Saviour expressly censures, saying, "Use not vain repetitions, as the Heathens do;" for the words, "We beseech thee to hear us, Good Lord," are repeated in it no less than twenty-one times, and "Good Lord, deliver us," eight times."

^{# 1} Cor. xv. 56, 57; John xiv. 2; 1 These, iv. 14, 15; 1 John iii. 35.

D. 44. As it is contended that "the pious ought always to be prepared to die," can you prove that the prayer against "sudden death" in the Litany of the Church of England is not a very

fricolous petition?"
"Although death itself is a general effect of the wrath of God against sin, yet as "sudden death" is a very rare occurrence, therefore the mere fact of an individual dying 's suddenly 'gives occasion to uncharitable minds to indulge in unfavourable suspicions, and to hazard doubtful constructions respecting the estate of such persons after this life. For this reason (if for no other) every bious man would esteem it a blessing from God to be preserved from "sudden death," however he may feel prepared for death Itself. Indeed as the chief cause of bitterness in death is the languishing expectation of it before it arrives, (on which account, Tyrants employ every art in their power to increase the slowness of death, and a quick riddance out of life is often both requested and bestowed as a benefit,) we have reason to believe that to those who judge things according to the sense of natural men, and ascend no higher, "sudden death" would be the most acceptable, because it shortens their grief, whilst on the contrary the pious and virtuous falthough prepared for death) would rather wish to be taken, than to be snutched away, from the face of the earth, to depart this World with a gradual dissolution, like Jacob, Moses, + Joshua, + and David, I than to be suddenly cut off in a moment, like Absalom, Ananias, and Sapphira. I Not that a pious man would be desirous of a slow and deliberate death from natural inclination, but because he would be willing to endure patiently the longer grief and bodily pain attending such a dissolution, as well for his own sake, as for the sake of others-for his own sake, that his soul may have time to call itself to a just account of all things past, by means of which He may be enabled to perfect his repentance, to exercise his patience. and to make a proper and prudent disposal of his worldly property, which he can never afterwards alter; for the sake of others, because that by slowly and gradually ending his life in peace, as the joys of the kingdom of heaven have then leisure to present themselves. he is better able to censure with an uncorrupted judgment the bleasures of sin, and the vanities of this world, to pray for the energies of God upon his posterity, to console his friends and relatives, and, by giving them useful instructions, to strengthen then in the fear of God, and confirm them in the true Religion; in a word, to teach the world no less virtuously how to die, than he had done before how to live, t causing those who may be present to pray, that they "may die the death of the righteous, and their last end be like his;" benefits and opportunities of improvement which are entirely prevented by "sudden death." Because, therefore. not only natural reason, but religion also, direct us to pray that

[#] Heb. xi, 21.

⁺ Deut. xxxiii. | 2 Sam, xviii, 9.

[†] Josh. xxiv. ¶ Acts v. 5. 10.

death, when it comes, may afford us some convenient respite. (for few even of the most pious can be fully certain of their entire preparation for their last end, at least so as not to desire a little time for better preparation,) it cannot be a "frivolous petition" to pray against " sudden death," at all events that we may have wisdom to provide always beforehand, that those evils may hot? overlake rus which resudden death it manally brings corpor careless men, and that, although it be weather death in itselfulyeto? nevertheless that in regard of our prepared minds, it may not be " madden the same and so the same of O mention is not a

(Q145.44 What is meant by this petition in the Litany, 24 By " the mystery of thy incurnation, by thy holy nativity and oirounced and in the Lindow where we collect the block broad books with the land of the bear where the bear the

This petition is not so I traintelligible and nonsensical to as carti Dissenting Brethren may suppose. It is a method of expression. employed in ordinary conversation, and occurs in the Liturgies of the Primitive Church in this very particular instance. The Scriptures themselves authorise it, for we read that St. Paul "beseeches" Christians "by the mercies of God," "by the meckness dad gentleness of Christ," and "by his coming and their gathering together!" i . It is unnecessary to observe that the petition complained of signifies a desire on our parts that we might be saved by the imeans and dor the sake of Christis incarnation bantism, circumcision, and sufferings. that we shall obtain it?

Q. 46.—As it is not probable that God will extend His mercy to all, why is there a petition in the Litary that "God would be

pleased to have mercy upon all men?"

... Our Prayers for all men necessarily include both those who will find mercy, and those also who will find none; our Prayers for, those who will find mercy are doubtless both accepted and granted; our Prayers for those who will not find mercy (although they are not granted) are conformable to the instructions of our blessed Saviour to His Disciples, willing them to pray for the peace of such as should be incapable of so great a blessing, and agreeable to the general inclination of the Almighty that "all men might be saved,"\$ which ought to be the rule of our actions. Because, therefore, our blessed Lord, (who is both merciful and just, and who gave Himself as a price of redemption for all men, requires that all men should he prayed for, and as by intreating for mercy towards all, we declare that affection which christian charity feels towards the whole world, (for "charity" which "hopeth all things" prayeth for all men,) and also discharge that duty which the Apostle himself imposes on the Church of Christ, as a commendable office, and a sacrifice acceptable to God, saying, "I exhort, therefore, that supplications, prayers, and intercessions be made for all men,"I

Rom. xii. l. + 2 Cor. xi.

^{‡ 2} Thess. ii. 1. ¶ 1 Tim. ii. 1.

and as he himself declared that "his heart's desire and prayer to God" for others, was "that they might be saved," it becomes us to pray for all men.

Q. 47.—How do you defend the frequent repetition in the Litany of "We beseech thee to hear us, Good Lord," and "Good

Lord deliver us?"

It scarcely becomes our Dissenting Brethren to condemn us rashly for that, of which they themselves are often guilty, for how frequently in their own extemporaneous effusions, do they repeat the words "Grant, O Lord," &c. not that such a practice is in any respect censurable, (although as censurable in them as in us,) for this constant repetition occurs in the Scriptures themselves, and in the Litany cannot be considered a vain repatition, because it is applied every time to a distinct prayer, because it forms distinct matter.

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OBI.—"In the Collect for Sexagesima Sunday, there is a specifican "against all adversity," which is improper, because there is no promise in Scripture that we shall be vever spec from "adversity," and, therefore, it is no prayer of faith, or of the which we can assure ourselves that we shall obtain it."

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Q. 48.—If there be really no promise in Scripture that we shall be ever free from adversity, why does the Church of England require her Members to pray that they may be delivered "from all adversity?"

Even if there were no promise in Scripture that we shall be ever free from adversity, yet still as adversity is in itself against nature, it is lawful to pray to be delivered from it. But can it be proved that the Scriptures contain no promise that we shall be ever free from adversity? Our Dissenting Brethren appear to think so, because it is declared in the Word of God that His Providence frequently converts adversity to our advantage and good; but this proves nothing, and still less can we infer from it, that we ought not to pray to be delivered from adversity. St. James bids us "count it all joy when we fall into divers temptations, knowing this, that the trying of our faith worketh patience," and yet our Saviour admonishes us to "pray that we enter not into Temptation;"

therefore, although the falling into temptation produces good and we should "count it all joy when we fall into temptation," nevertheless, it is our duty to pray to be delivered from it; again, our Saviour pronounces those "blessed" who for His Name's sake should be subject to shame and contempt, and yet we are expected to pray with David, "Lord, remove from me shame and contempt;" indeed, our blessed Saviour Himself, notwithstanding His gracious resolution to die for the sins of the whole World, prayed, "O my Father, if it be possible, let this cup pass from me," Father, save me from this hour, but for this cause came I unto this hour: "I therefore. even if there were no promise in Scripture of deliverance from all adversity, we have nevertheless the authority and example of our blessed Saviour to justify our prayers to be delivered from it. it is certain that we have the promise of God to be evermore delivered from adversity, for it is written, "If thou obey the voice of the Lord and do all His commandments which I command thee this day, then the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy land, for good;"1 again," It thy cattle, and in the fruit of thy land, for good:"; again," It shall come to pass, if ye hearken to these judgments, and keep and do them, He will bless the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kind, and the flocks of thy sheep; thou shalt be blessed above all people; and the Lord will take away from thee all sickness, &c. S again, The man whose delight is in the law of the Lord, shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Hence we may infer that the Church of England is justified in requiring her Members to pray to be "delivered from all adversity,"

OBJ. At the Baptism of Infants, they are all declared to be "regenerate with God's Holy Spirit," and in the Catechism they are said to be made at that time, "Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven," which is both farcical and profane."

Q. 49.—What Scriptural authority had the Compilers of the English Liturgy to warrant the assertion, that every infant when baptized is "regenerale with God's Hely Spirit," "a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven?"

Matt. xxvl. 39.
 † John xii. 27.
 † Deut. xxx. 8. 9.
 † Deut. vii. 12. 13. 14. 15.
 † Psalm i. 2. 3. see also Psalm xxxii. 10.

The Compilers of the English Liturgy have not erred in applying the term "regenerate" to the one immediate effect of Baptism properly administered. When our blessed Saviour in His conversation with Nicodemus, as recorded by St. John, had declared that "Except a man be born again, be cannot see the Kingdom of God,"* Nicodemus not comprehending how a man could be born a second time, our Saviour explained what He meant by being "born again" in these words, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." T. Moreover St. Paul, in the only instance in which the word "Regeneration" occurs in the New Testament in this sense, (for in the only other passage in which it does occur, viz. Matt. xix. 28, it refers neither to Baptism, nor to any operation of the Holy Spirit upon the human mind subsequent to Baptism,) calls it the "washing (or as the word Asten may be rendered, bath) of regeneration."; Before we proceed any farther in our enquiry, it would be well to notice-first, that whilst our Saviour explains this change as a regeneration by " water and the Spirit," St. Paul calls it distinctly "the washing of regeneration;" whence we conclude, that at whatever period this regeneration or new birth takes place, a "washing" of "water" is the constant vehicle, or instrument of the change, and that to render this regeneration effectual, there is and must be a joint and inseparable co-operation of that "washing of water," which is the "outward and visible sign" with the "Spirit," which is the "inward and spiritual grace,"—and, secondly, let us observe, that at whatever period of our life this important change is effected, we must certainly have some safer and less erring guide for the determination of that period than the very questionable criterion of our own imaginations and feelings, because (seeing how clear a revelation of the Divine Will Christianity professes to be) it is unreasonable to suppose that our Heavenly Father would expose His humble creatures (as in this case He evidently would) to such a situation of doubt, suspense, and society, respecting the possession of that which our Saviour has promisinged to be indispensable to salvation. If, therefore, we hencethe positive testimony both of our Saviour and St. Paul that we gapped be resquerated, or born, again, without the "washing". of "water," and if, moreover, we may be certain (as indeed, we must be) that the precise period of our regeneration is determined not by any internal feeling, or imagination, but by the external evidence of some visible rite, or communication, manifest to others so well as to ourselves, our next inquiry will naturally be, at what period of our lives, it is wost probable that we are really "Born of water and of the Spirit," and "saved by the washing of regioneration." Now although it is very evident (which our Dissenting Brethren caunot deny) that there is no ceremony but Baptism, in

which we can find this joint operation of "water and of the Spirit." (of both of which Christ affirms we must be born again, and both of which He Himself having united, no sincerely pious Christian would wish to separate,) we will, nevertheless, for the present, concede the point to our adversaries, and assume it for granted that no one is, or can be regenerated by, or at his Baptism. But if we be not regenerated at Baptism, we must be regenerated (if at all) either before it, or after it. And, first, let this Regeneration take place necessarily always before Baptism. Now it will be proved hereafter* (indeed the Independents, Wesleyans, and in fact all Dissenters, except the Antipoedobaptists, admit it,) that an Infant is a proper subject for Baptism. If therefore (as our Saviour expressly declares) "except we be born again, we cannot enter the Kingdom of Heaven," and if (according to the case which we have supposed) every one must be "born again" before Baptism, no infant can "enter the Kingdom of Heaven" unless it be "born again" before it is baptized; but as it is very evident that an infaut may be baptized the very moment it is born into the world, therefore that infant, in order to be "born again" before it is baptized, must be "born again" before it is born into the world; therefore, unless an infant be "born again" before it is born into the worldin other words, unless an infant be born a second time before it is born once, or a first time—it "cannot enter the Kingdom of Heaven;" but an infant cannot be born a second time before it is born once, or a first time, and therefore, according to the case of Regeneration preceding Baptism, no baptized infant can "enter the Kingdom of Heaven," and, consequently, all baptized infants (and, of course, all unbaptized infants, not being entitled to the privileges and advantages of Christian Baptism,) must perish everlastingly; but we have the assurance of our Saviour that infants may "enter the Kingdom of Heaven," and, therefore, that all baptized infants do not perish everlastingly; therefore, we are not regenerated necessarily before Baptism. Are we then regenerated necessarily after Baptism? Now, prior to our consideration of this inquiry, it would save a little trouble, and prevent confusion, if we only observe that "regeneration" and "repentance" (in which latter is included "reformation," "renovation," &c.) are two very different things, not only because our Saviour Himself has clearly distinguished between them, (as I shall shortly prove) but because those of the Clergy of the Charch of England, who contend that Baptism does convey Regeneration, (and therefore that Regeneration cannot take place after Baptism;) nevertheless fully believe, maintain, and perpetually inculcate the absolute necessity of "repentance," and "renovation by the Holy Spirit" after Baptism-indeed our Dissenting Brethren themselves, although they do not generally observe the distinction, admit a

difference between "Regeneration" and "renovation," because they consider the former to be an instantaneous, and the latter a gradual change of the mind and disposition. Having premised thus far, we will proceed with the enquiry, whether Regeneration take place after Baptism? If it do so, there is evidently Scriptural authority to justify the opinion; but, on the contrary, so clearly is the dectrine of Baptismal Regeneration revealed in Scripture, that there is not a single instance of Regeneration following after Baptism, nor can our Dissenting Brethren prove from Holy Writ that any one single ludividual who had been once baptised, is called upon to be born unew, or regenerated again; nor that any one single Individual is described under any circumstances whatever of "frepentance;" "reformation," or "renovation;" (which, as we have observed, are very different things from regeneration) to have been again regenerated. Simon Magus, having received the "washing of regeneration" in Baptism; was entitled to pardon upon his repentance, and was exhorted by the Apostle to repent of his wickedness, and "to pray God, if perhaps the thought of his heart might be forgiven," but he is not instructed to pray for regeneration, nor is he any where admonished of the necessity of -nadergoing another new birth, having already been new born in Baptism; nor is it intimated that the Corinthian was born again subsequently to his fall; nor is St. Paul described as regenerated auntil Anadian daptized him, and washed away his sins, for when Ananias called un him to be bartized he was still under the pollution of those sing. Indeed it cannot be proved that any who in the Primitive Church had fallen into error, or relapsed into wickedness after they had been once baptized, are ever in the New Testament exhorted to regenerate themselves; or taught to wait in a passive state for "Regeneration by the Holy Chost." They are only called apon to be renewed; "Be ye rewewed," writes the Apostle, "in the spirit of your mind;"* "be ye transformed by the renewing of your mind;"t "the inward man is renewed day by day,"t which indicates a progressive improvement, and not a sudden conversion; ingain, the restoring those who had departed from the truth, is not salled, "regenerating," but "renewing them again unto Tepethtapecy"S, and St. John, in the Revelution, commands the Churches which held misound doctrines, or were writty of infindral' practices, not to be regenerated, but to "repent? In a word, our Dissenting Brothrem are not able to show a single instance in which the Apostles oute exhort those who have been already baptized to become regenerate; nor can it be proved that they do once enforce the necessity, or even afficm, or at least insinuate, the possibility of regeneration after Baptism. I will now endeavour to prove that Regeneration (as we have seen that it takes place neither before nor after Baptism, for how indeed can we be "born of water and

^{*} Eph. iv. 23. + Rom. xii, 2. ; 2 Cor. iv. 16: | Heb. vi. 6. || Rev. ii. 5, 16; iii. 3, 19-

of the Spirit," when there is no water used, or undergo "the washing of regeneration" without even being washed.) is effected at and by our Baptism. I am aware that many are unwilling to subscribe to this doctrine, merely because they cannot persuade themselves that an infant can be said properly to be "born of the Spirit," as well as because they see many who have been thus "regenerated" by the Holy Spirit at their Baptism, quite unreformed in their conduct and manners in after life. These difficulties. however, are easily removed. In reply to the first objection, it may be well to remember, that although there are some operations of the Holy Spirit, as working actual faith, repentance, &c. in the heart, of which an infaut indeed is not capable, yet an infant is capable of some of the great ends of Haptism wrought by the Spirit, and, therefore, may be said to be "born of the Spirit;" for when God applies the pardon of original guilt, or transfers a person out of the state of nature into the state of grace, and of the Christian Covenant, or unites him as a Member into the mystical body of Christ, and accepts him for His Child, &c. these things and these promises (of all of which, as will be hereafter proved, every infant is capable,) are spoken of in Scripture as done, sealed, and applied to the person, by the Spirit; thus John the Baptist is said to have been "filled with the Holy Ghost even from his mother's womb." As for the other objection, that many who have been baptized cannot have been regenerated also, because their conduct and manners are unreformed in after life, it must not be forgotten that the "renewing of the Holy Ghost" t is not by any means a necessaryconsequence of Baptismal "Regeneration." It is enough that Baptism conveys the promise of those privileges and blessings which God has. been graciously pleased to annex to the profession of the Christian. Faith; this promise however being only conditional, if any one neglect the performance of the conditions, he can have no longer any claim to the privileges and blessings of the Covenant into which he entered. Although, therefore, he has been baptized with the "washing of regeneration" for "the remission of sins," vet as he is not subsequently "renewed in the Spirit of his mind, after: the image of God," nor "made free from the law of sin and death," his Regeneration will avail him nothing, and be ineffectual to salvation. The New Testament, indeed, records a lamentable confirmation of this in the case of Simon Magus, who though "he believed, and was baptized," was nevertheless declared to be "in the gall of bitterness, and the bond of iniquity." In a word, this objection, (viz. that the subsequent misconduct of any one, although baptized, is a proof that he has not been regenerated by the Holy Spirit,) seems to have originated in a misunderstanding, or a misapplication of the term "Regeneration," as if it denoted "conversion," "repentance," or "renovation." We cannot however be too.

^{*} Luke i. 15. + Tit, iii. 5. ‡ Eph, iv. 28. § Rom, viii. 2. || Acts viii. 13. 21. 23.

cautions of identifying terms which are so clearly distinct from one another as "Regeneration," and "conversion," (or "repentance.") Conversion (according to our Dissenting Brethren) is the sole and sensible operation of the Holy Spirit produced after Baptism by the instrumentality of Faith, and the preaching of the Word of God, effecting a total and instantaneous change in the heart and dispositions, whilst every one who will be admitted into the Kingdom of Heaven is rendered sensible of this Conversion. Now if Regeneration and Conversion be the same thing, they must operate simultaneously, and the mode of operation must be similar; but it has already been proved that as "Regeneration" cannot occur either before or after Baptism, it must take place at Baptism, and, therefore, "Conversion," acting simultaneously with Regeneration, (in fact, being one and the same thing with Regeneration) But Infants cannot be converted must also take place at Baptism. (that is, regenerated) by their faith, or by the preaching of the Word of God; not, supposing them capable of Conversion, (that is. Regeneration,) can they be made sensible of it; consequently. if Regeneration and Conversion (or repentance, or renovation,) be one and the same thing, Infants cannot be admitted into Heaven; moreover. If the outward form in Baptism be only a sign or seal of the inward part, or thing signified, and if that thing be faith, excited by hearing, or reading the Word of God, (as our Dissenting Brethren believe,) to infants it is evidently the sign or seal of nothing, and all who hold the opinion ought unquestionably to join the Communion of the Antipædobaptists. Nor is it sufficient that Conversion and Regeneration (if they be the same) be simultaneous in their operation, (which, as I have shown, is impossible,) but they must be similar in their mode of effecting that operation. Now if we must be "born again (or regenerated) of water" as well as "of the Spirit," (as our Saviour indeed has required*) water must be used whenever we are converted, (or renovated) as well as when we are baptized; but none of our Dissenting Brethren use witter as a mode of effecting Conversion, therefore Regeneration and Conversion (or repentance, &c.) are two very different operations. I need not ask whether the opinion I have just combated, instead of allowing Regeneration to be the fruit (as I will now prove it) of Christ's holy Ordinance of Baptism, does not make it the mere effect of pulpit declamation—whether instead of considering it the blessing of a soul peacefully devoted to the service of Christ, it does not rather make it the mark of one zealous (too often) in the cause of mere party and sectarian zeal? I need not ask (for it is too apparent) if Regeneration and Conversion be the same thing, and (since it can only be communicated by an extraordinary impulse of the Holy Spirit) every hody must wait for it, whether every body is not thereby induced to neglect the means of procuring the

ordinary sanctifying graces of that Spirit, until the appointed moment arrive when he is to undergo this Regeneration? I need not ask, if Regeneration be Conversion, and consequently not conveyed by Baptism, whether such a notion does not virtually deprive that Sacrament of its inward and spiritual grace, that is, of its sacramental character, and reduce it to a nun-essential?* I need not ask if the denial of the spiritual part of Baptism (that is, its regenerating influence,) has not a tendency to disallow also the spiritual part of the other Sacrament (the Lord's Supper,) as a means of spiritual grace, conveying strength and nourishment to our souls? I need not ask, finally, if the eventual stripping of the two Sacraments of that which constitutes their essential value, has not a natural tendency to diminish our respect for every other ordinance and doctrine of Christ's appointment? Having, therefore, removed these two difficulties, by showing that an Infant may be "born of the Spirit," and that it by no means follows that because it is "born of the Spirit," that it should when grown to manhaod act agreeably to the dictates of that Spirit, that is, that every one who has received the "washing of regeneration" will not necessarily be "renewed by the Holy Ghost," I hasten to prove that Baptism does confer Regeneration, and to quit the Church of England of the charge of being "farcical and profaue," because she has declared that every Infant baptized in her Communion is regenerate with God's Holy Spirit. The transgression of Adam caused all his posterity to be born with a corrupt nature, from which fallen condition they could be recovered only through the atonement of Christ, who appointed Baptism as the outward sign and seal of the New Covenant between God and man, that in like manner as circumcision was an appointed seal of the Covenant between God and Abraham, therefore, as the latter testified Abraham's Faith. and obedience, and consequent acceptance with God, + so Baptism might certify the fulfilment of every Gospel promise on performance of the conditions proposed therein. By this holy Sacrament, therefore, we not only gain admission into the Church of Christ, but (as the Scriptures assure us) we are translated from the curse of Adam to the grace of Christ, that is, secured from the consequences of Adam's transgression, and entitled to the immortality which he lost, the original guilt which we brought with us into the world is mystically washed away, the forgiveness of the actual sins which we ourselves may have committed is secured to us, and we are entitled to the aid and protection of the Holy Spirit, if we do not

We have a memorable proof of the tendency of a denial of the regenerating influence of Bebtism in the person of the celebrated Mr. Whitfield; the natural consequence of his bold assertion, that "he would as soon believe the doctrine of Transubstantiation, as that all people who are baptized are regenerated," (see his Eighteen Sermons, p. 351,) was that he elsewhere deprecated "disputing about Baptism, and other non-essentials, as the effect of a narrow spirit; and a party sectarian zeal." See his Works, vol. i. p. 394.

+ Rom. iv. 11.

wantonly, or intentionally transgress our baptismal covenant. important change thus effected by Baptism is two-fold, external by water, and internal by the Holy Spirit, the former being the "ontward and visible sign," and the latter constituting the "inward and spiritual grace." The water of Baptism was made use of as a sign of our "new birth" probably from the known custom of wasking "new born" infants from the pollution which they bring with them into the world; for as water cleauses and purifies our bodies, so the water of Baptism antly represents the cleansing of the soul by the Holy Ghost from the defilement and corruption of sin, as well as signifies our own promise to preserve ourselves as far as we are able from the pollution of sin, and God's promise to consider us as free from the guilt of it. The spiritual use of water at Christian Baptism was clearly predicted by Ezekiel in his prophecy respecting the Kingdom of Christ, "Then will I sprinkle clean water upon you, and ye shall be clean," adding in the following verse, "and I will put my Spirit within you," where the water alluded to represents the Spirit of God in its cleansing and purifying nature, and the sprinkling clean water is the figure of pouring out the divine Spirit. It was, doubtless, in fulfilment of this prophecy, (which so distinctly intimates the joint and inseparable operation of water and the Holy Spirit in Christian Baptism,) that the Holy Ghost descended upon our Saviour at His Baptism, + that (as the mystery of the Baptism of all Mankind was visibly acted in His Baptism) we may be assured that the Holy Ghost in like manner would to the end of time descend upon the Baptism of all men, saying to each, as He said to our Saviour in a proportionable sense, "Thou art my Son in whom I am well pleased." question which will, therefore, now occupy our attention, is what Scriptural authority have we to warrant us in the belief that in Baptism not only is the body washed with visible water, but the soul also is cleansed from all filth by the invisible Holy Ghost. like as in the other Sacrament the body not only is nourished with bread and wine, but the soul is nourished by grace and spirit with the Body of Christ. Now John the Baptist had declared that our Saviour would "Baptize with the Holy Ghost," and we shall find this declaration incontrovertibly maintained by the Writers of the New Testament. St. Peter exhorts the Jews on a particular occasion to be "baptized every one of them in the name of Jesus Christ for the remission of sins, and they should receive the Holy Ghost, for the promise" of forgiveness of sins and of spiritual grace "was to them and their children, and to all that were afar off;" Ananias admouishes St. Paul in these words, "And now why tarriest thou, arise and be baptized, and wash away thy eine;" St. Paul, in reference to those who at Corinth had been converted to Christianity, writes, "And such were some of you" before ye

^{*} Ezek. xxxvi. 25, 27. + Luke iii. 22. | John i. 23. | Acts ii. 38. 39.

were baptized, "but now ye are washed" with the water of Baptism. and, therefore, "sanctified by the Spirit of our God," the "washing" of Baptism being the instrument of their sanctification, and the "Spirit of God" the efficient and operating cause; St. Peter in marking the distinction between the Baptism of John the Baptist and that which Christ afterwards instituted, expressly says, "John baptized with water only, but ye (that is, Christians,) shall be baptized with the Holy Ghost;"* and, therefore, St. Paul, writing to the Corinthians, declares that "by one Spirit we are all baptized into one body, the Church;"t the same Apostle assures Titus, Bishop of Crete, that God has "saved us by the washing of Regeneration (that is, Baptism,) and the renewing of of the Holy Ghost;" and he affirms elsewhere, that " being buried with Christ in Baptism, wherein also we are risen with Him through the faith of the operation of God, having all trespasses forgiven us," for that "as many as have been baptized unto Christ, have put on Christ," wherefore, "Baptism does save us, by the resurrection of Jesus Christ." I We may, therefore, be certain of the joint and inseparable connection of water and the Holy Spirit in the Sacrament of Christian Baptism; for if it were otherwise, St. Paul would not apply so indiscriminately the term "regenerated" to large societies of Christians, especially to the Churches at Rome and Colosse; nor would St. Peter and St. John, in their Catholic Epistles, addressed to immense societies of Christians scattered throughout the East, describe the persons whom they address (although in very many instances not "renewed by the Holy Ghost") as "Sons of God,"** and "begotten and born again,"++ but because their "regeneration" was the effect of an ordinance (Baptism) of which all Christians in general partake. It can also be well proved, beyond all contradiction, (if it were necessary) that both the Greek and Latin Fathers from the earliest ages not only used the word Regeneration for Baptism, but so appropriated it also to Baptism, as to exclude any other conversion or repentance, not considered with Baptism, from being signified by that name. §§ And now that I have shown that at Baptism an inward and spiritual grace is communicated to every person by the outward and visible administration of water, (or rather by the Holy Spirit mystically co-operating with and sanctifying that water,) I

^{##} Acts xi, 16. † 1 Cor. xii. 13. † Tit, iii. 5. † Col. ii. 12. 13. and Rom. vi. 4.

Gal. iii. 27. ¶ 1 Pet. iii. 21. ** 1 John iii. 9. †† 1 Pet. i. 3. 28.

Thus St. Cyprian, who was martyred A. D. 258, writes, "Baptisms enim esse in quo homo vetus moritur, et noous nascitur manifestat et probat beatus Apostolus, dicens, Serventi nos per layacrum regemerationis." (Cypr. Epist. lxxiv. p. 140.) St. Basil, an African Bishop, who flourished A. D. 328, writes, "Agan μου ζωης το Βαπτισμα, καιτεωτή πρωεων εκεινή η της Ψαλιγγειεσίας." (Basil de Spirit. Sanct. c. x. p. 22.) St. Augusțin writes, "Aqua igitur exhibens forinsecus sagramentum gratise et spiritus operante, intrinsecus beneficium gratise solvens vinculum culpes reconsilians bonum nature, regemerante honginem in uno Christo, ex une Adamo generatum." August. Epist. ad Bonif. 38. p. 264.

will proceed to show that the effect of the united influence of "the water and the Spirit" constitutes that which our Saviour is pleased to denominate "Regeneration," or "New Birth;" and, therefore, that by saying "Except a man be born again of water and the Spirit," He meant "Except a man be Baptized according to my Institution, he shall not enter the Kingdom of Heaven: being no other way of being "born of water" as well as "of the. Spirit," excepting in the Sacrament of Baptism; not let it be observed, that there is any such virtue in water, by which it can regenerate us, (for our regeneration is wholly the act of the Spirit of Christ) but because Baptism, or Washing with water, is the Rite or Ordinance appointed by Christ, wherein He regenerates us by His Holy Spirit. This great and wonderful change which has been proyed from Scripture to be effected by the Sacrament of Baptism ip the condition of man, (being, as it were, a new nature, and a new state of existence) might have been called with the strictest propriety "Regeneration" or "New Birth," (even if there had been no better reason, as I will presently show,) because those who. undergo it are "regenerated" or "new born" into a new condition. acquire a new name, a new hope, and a new faith, and are obliged to a new course of life, to which if they strictly adhere the Holy Spirit will sanctify and direct them. It was, however, rather with an immediate reference to a local phraseology familiar to the Jegos themselves, because He wished to convert them to Christianity, that induced Him (at least so we may believe) to denominate the Sacrament of Baptism "Regeneration." Aware of the aversion of His Countrymen from every species of innovation upon the Religion. in which they had been educated, of their fondness for external. ceremonies, and of their prejudices against Himself and the Religion. which He had founded. He sought to remove those prejudices by adopting as nearly as possible the very ceremonies which their own nation had used in similar cases. It was with this view, doubtless, that because the Master of the Feast after the Paschal Supper gave. "bread and wine" to every person of his family, that He in the institution of the Sacrament of His own Supper, was pleased to retain the outward signs "bread and wine," communicating, however, to those elements by the infusion (as it were) of His own Spirit, a new grace, and a proper efficacy, of which before they had been destitute. Nor did He act otherwise with the Sacrament of Baptism, for although God had instituted the rite of circumcision, as that by which His chosen people, the Jews, were to be admitted into Covenant with Him, yet they, proud of their own peculiar. sanctity, and regarding all the rest of mankind as in a state of uncleanness, appointed another ceremony in addition to it, (viz. the "Baptism of Proselytes,") by which they admitted converts from heathenism to the Jewish Religion, and which ceremony, (derived,

as they imagined, from the law of Moses,) was administered by the washing, or affusion of water, indicative of their being cleansed from their natural impurity. Now it is a singular but well-attested fact, that the Jews for several ages prior to our Saviour's Institution had called this Buptism of Proselytes "Regeneration," or "new birth," and those who submitted to the rite or ceremony were called "regenerated," "born again," and "new born," not merely because they had entered into a new state, were bound to new dispositions and principles, and had become amenable to new customs and regulations, but because they were from that moment considered dead to their former relations, and entitled to rights and privileges from which by nature they were excluded. Because, therefore, "Regeneration" or "new birth" was the ordinary phrase or appellation for Baptism among the Jews who were contemporary with our blessed Saviour, He saw fit in the institution of Christian Baptism not only to adopt the same ceremony, (viz. affusion of water, which had been already consecrated to a similar use by the Jews) but to retain also the very phrase familiar to them, viz. "Regeneration," or "new birth," only (as in the case of the other Sacrament) converting the empty shadow into a substance by the mystical union of His Spirit with the water; that as Baptism had been to the Jewish Proselyte from heathenism a "death" to his natural incapacities, and a "new birth" to the civil priveleges of a Jew, so to the Christian it might be a "death unto sin and a new birth unto righteousness,"-a "new birth" by which he should be translated out of the natural state, as a descendant of Adam, to a spiritual state in Christ, that is, to a state of salvation. The fact, therefore, of "Regeneration" having been the ordinary appellation of Baptism among the Jews, places it beyond all doubt that our blessed Saviour (who "baptized with the Holy Ghost"*) by the words "born again" meant Baptism. Indeed as He has expressly declared that we cannot be "born again" unless we be "born both of water and of the Spirit," we must be born not only "of the Spirit," but "of water" also; and, therefore, no one can be possibly "born of water," without at the same time being "born of the Spirit;" now we are "born of water" in Baptism, consequently whoever is "born of water" in Baptism is necessarily in Baptism "born of the Spirit" also; but there is no other ceremony in which we can be "born of water" but Baptism, and, therefore, we can be "born of the Spirit" in Baptism only: now, we can be Baptized only once, therefore, we can be "born of the Spirit" only once; but if we can be "born of the Spirit" only once, and we are "born of the Spirit" in Baptism, that once must be in Baptism; and, therefore, being "born of the Spirit" cannot mean the amendment (or, as our Dissenting Brethren term it, "conversion") of a sinner after Baptism; for if being

"born of the Spirit" mean such amendment, or conversion after Baptism, as no baptized Infant who dies in its infancy is capable of such amendment, or repentance after Baptism, therefore, (according to the modern interpretation of being "born of the Spirit,") no baptized Infant dying in infancy can be "born of the Spirit," and as none can "enter the Kingdom of Heaven" who have not been "born of the Spirit," therefore, no baptized Infant dying in infancy (and nearly one-third of those who are born die in their infancy, or shortly after) can "enter the Kingdom of Heaven:" but (to be silent on the uncharitableness and utter cruelty of such an exclusive tenet) our Saviour has expressly declared that every baptized Infant may "enter the Kingdom of Heaven," indeed that "of such is the Kingdom of Heaven,"* therefore, a baptized Infant may be "born of the Spirit." Now it has been proved that no one can be "born of the Spirit" without being at the same time "born of water" also, therefore, every Infant is "born of the Spirit" at the same time when it is "born of water," but it can be "born of water" only in Baptism, consequently, every Infant is "born" in Baptism, "both of water and the Spirit;" and as being "born of water and the Spirit" is (according to our Saviour's explanation) being "born again," (or "regenerated,") therefore, every Infant is "regenerate with God's Holy Spirit" by Baptism. Indeed, if the word "Sacrament" be correctly defined, (which it most certainly is) as "an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ, as a means whereby we receive" that inward and spiritual grace, "and a pledge to assure us" that we do receive it, and if Baptism do not convey Regeneration, it is destitute of an inward and spiritual grace, and, consequently, no Sacrament; now as all doctrines which proceed upon the supposition of Baptism being no Sacrament. (as the doctrine that Baptism conveys no Regeneration evidently does) necessarily dispense with one of the Sacraments ordained by Christ, therefore the doctrine that Baptism does not convey Regeneration, dispenses with one of the Sacraments ordained by Christ; but a doctrine which dispenses with one of the Sacraments ordained by Christ cannot be a Scriptural doctrine, consequently, the doctrine that Baptism does not convey Regeneration is not a Scriptural ductrine. If then Baptism convey Regeneration (which I hope has been satisfactorily proved from the Word of God) the Church of England has the authority of Scripture for asserting that Infants by Baptism are "regenerate with God's Holy Spirit," by which expression she means the application by God of His Holy Spirit to the Infant, and His putting it (by means of that Holy Spirit) into Christ, and uniting it to Himself. Hence, baptized Infants may be properly called "Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven," which, indeed, are only

Scriptural figures of speech representing the relations in which they stand to God, and His Son, Jesus Christ. For as Christ is said to be the "Head of His Body, the Church," He is to the Church, what the Head is to the Body, and every one who belongs to the Church is a Member of the Body of Christ, and, therefore, a "Member of Christ; † again, (although by the fall of Adam, man became the "enemy of God,"; and "a child of the Devil," yet) in becoming a "Member of Christ" he is adopted into the family of God, and thereby made "a Child of God," in like manner lag the Jews were called the "Children of God," because they were formerly the "Children of His Covenant;" I and, as by entering into the Christian Covenant, they are entitled (upon performing the obligations of it) to the privileges of the Covenant, namely, eternal happiness in the Kingdom of Heaven, they may, with the strictest propriety, be called "Inheritors of the Kingdom of Heaven." The Church of England cannot, therefore, be justly charged with speaking either "farcically" or "profunely," in dealaring all bantized Infants to be "regenerate with God's Holy Spirit," "Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven."

OBJ .- "In the administration of the Eucharist are many exceptionable things; for, first, the elements of bread and wine are called "the body and blood of Christ," which expression countenances the impious doctrine of the Church of Rome respecting Transubstantiation; secondly, in delivering the elements, the Officiating Minister does not say (as did our Saviour to His Apostles) generally once to all, "Take, eat, and drink," but to every one in particular, " Eat thou," and "drink thou." which is according to the Popish Form; thirdly, in the administration of the elements the Minister declares to every particular Communicant, whether elected or reprobated, that "the Body of Christ was crucified," and the Blood of Christ was shed "for him, or her," &c. This Sacrament is also administered privately to the Sick, which is unscriptural, and a great enormity; and it is also improperly required to be administered immediately after marriage.".

[•] Eph. i. 22, 23. † Col. ii. 19. † Rom. v. 10; Col. i. 21. (§ 1 John fil. 10; U. John fil. 10; Gal. iii. 26; 1 John fil. 1. ¶ Acts iil. 25.

^{**} As this third objection, (involving a discussion of the doctrine of "Universal Redemption,") more properly belongs to Chap. vi. its refutation will not be attempted in the present Chapter, in which it is only introduced for the sake of uniformity.—See Chap. vi. Article "Calvinist."

Q. 50.—Does the expression "Body and Blood of Christ" as applied to the Elements of Bread and Wine in the administration of the Eucharist, countenance the Doctrine of Romish Transubstitution?

To refute this objection, it will be first necessary to refer to the original Institution of this Sacrament by our Saviour, as recorded in the New 'Testament. "And as they were cating," writes St. Matthew, "Jesus took bread, and blessed it, and brake it, and gave it to the Disciples, and said, Take, eat, this is my Body; and He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of this, for this is my Blood, which is shed for many for the remission of sins." Upon a careful perusal of these words of our blessed Saviour, it will be evident to every impartial reader, that He intended that to whomsoever worthily receiving the same. His Apostles and their Saccessors, (lawfully ordained, *) should administer those Elements of Bread and Wine, (which He in the bresence of those Apostles had consecrated for the benefit of all generations to the end of the World) these Elements should serve as the instrumental vauses, or means of conveyance of His "Body and Blood" to them; for as He Himself elsewhere assures us that "His flesh is meat indeed, and His blood drink indeed," t so also St. Paul declares that to every worthy receiver, these Elements of Bread and Wine are "the communion of the Body and Blood of Christ;"\$ 'so that as the Holy Spirit of God is poured into the houl of man by the water of Baptism (as was proved in my last answer) although neither contained in the water, nor the water thanged into it, so the Body and Blood of Christ are received by the soul of man in the Bread and Wine of the Lord's Supper, pithough that Body and Blood are neither contained in the Bread and Wine, nor the Bread and Wine changed into them; so that whatever merity force, or virtue soever there is in the sacred Body and Blood of Christ, we have it freely, fully, and wholly by this Sacrament. Now, as every cause is in the effect which proceeds from it, and that which produces any certain effect is not improperly said to be that very effect to which it tends, therefore, the Elements of Bread and Wine, being instrumental causes upon the receipt of which (as our Saviour and St. Paul assure us) the full participation of Christ's Body and Blood ensues, (without any transubstantiation or change of the substance of the Bread and Wine into His Body and Blood, or even a consubstantiation or incorporation of that Body and Blood with the Bread and Wine,) the Bread and Wine may with the strictest propriety be called the "Body and Blood" of Christ, because all who receive those Elements "worthily," receive that "Body and Blood" by the mystical co-operation of the omnipotent power of Christ, which makes it His Body and Blood to them; in like manner as Christ is called our "Life," because

through Him we obtain Life. The Church of England, therefore, has applied the term "Body and Blood of Christ" to the Elements of Bread and Wine in the Lord's Supper, not because she supposes any change of those Elements into flesh and blood, causing (as the Church of Rome teaches) a literal, corporal, and oral manducation of the very substance of Christ's Body and Blood, but because she very properly believes that, through the concurrence of divine nower, the Elements of Bread and Wine are, to those who receive them worthily in this Sacrament, instrumental causes of an invisible and a mystical participation in the "Body and Blood" of Christ, producing a kind of transubstantiation (not in the Elements, but) in those who so receive them; being to them, and in them the "Body and Blood" of Christ, and working in them a change of soul and body from sin to righteousness, and from death and corruption to life and immortality. Such are the reasons upon which the Church of England scruples not to call the Sacramental Elements of Bread and Wine, the "Body and Blood of Christ"reasons sanctioned by the use of the very same terms in Scripture,* and by the Primitive Church. THe, therefore, who would quarrel with the Church of England on this account, must quarrel also with our Saviour, His holy Apostles, and the Fathers of the Church of Christ in its earliest and purest ages; for if the words " Body and Blood of Christ" as applied to the Elements of Bread and Wine countenance the doctrine of Transubstantiation in the present age, they must have done so in a former age; hence, we are to believe that the Primitive Church (which used the same terms as the Church of England now uses, and in the same sense,) did countenance a doctrine which was not even dreamt of until many centuries after! which were indeed to pay a handsomer compliment to the Church of Rome than she really merits, or than any true Protestant would feel disposed to grant her. But it has been objected against the Church of England, (and I would have my Dissenting Brethren bear well in mind that the same objection holds good against our Saviour and His Apostles,) that "because the Church of Rome calls the Sacramental Elements of Bread and Wine the "Body and Blood of Christ," and the Church of England also calls the same Bread and Wine the "Body and Blood of Christ," that therefore. the Church of Rome and the Church of England must mean the same thing; that as the Church of Rome by the term " Body and Blook of Christ," as applied to the Elements of Bread and Wine, implies, that those Elements are literally, and visibly transubstantiated or changed into the very substance of Christ's Flesh and Blood, and the Church of England means the same thing as

^{*} See particularly John vi. 53. 54. 55; 1 Cor. x. 16; Matt. xxvi. 28; 1 Cor. xi. 24. 27. † Tertuil, contra Marc lib. iv. cap. 40; Iren. lib. v. cap. 1; Cyp. de Can. cap. 2. 3. 5. 6. 7. 9; Euseb. Emissen. Hom. v. de Pasch; Theodor. Hilar. de Trin, lib. viii; Leo de Pasch. Serm. 14; Iren. lib. iv. cap. 40; Cyril. in Johan. lib. iv. cap. 14.

the Church of Rome, that, therefore, the Church of England believes in a transubstantiation of the Bread and Wine into the very substance of Christ's "Flesh and Blood;" at all events, that if they do not mean precisely the same thing, yet that the difference between them is not so wide as it ought to be, because the Church of England was bound to show the distinction by affixing some epithet to the words "Body and Blood" (if she must use them at all) which might imply that the Elements of Bread and Wine, being but earthly and corruptible, the term "Body" as applied to the one imported only the figure of Christ's Body, and the term "Blood" as applied to the other only signified His Blood; but that as she has omitted to do so, therefore by that omission she evidently intended to countenance the doctrine of Transubstantiation." this argument (if such unmeaning sophistry deserve the name of argument) can be easily answered—For, in the first place, if the Church of England cannot have used the same term (or expression) that the Church of Rome has used, without using it in the same sense. therefore, our Saviour Himself (who has used the same term " Body and Blood") must also have used it in the same sense as the Church of Rome has done; and, consequently, as the Church of Rome by this term means Transubstantiation, our Saviour also must have meant Transubstantiation; and, therefore, the Romish Doctrine of Transubstantiation is a Scriptural doctrine, instituted by Christ Himself, and the Church of England had no authority to use the term in a different sense from the Church of Rome, if our Saviour Himself had used it in the same sense. But if our Saviour in using the same term "Body and Blood" used it in a different sense from the Church of Rome, it follows that the Church of England also may have used it in a different sense; and it is, therefore, no argument, that because both Churches have used the same term, that they must, therefore, mean the same thing. the second place. I admit that the Church of England has no where declared, nor even insinuated, that the term "Body" as applied by her to the Bread imports only the figure of Christ's Body, nor that the term "Blood" as applied to the Wine only signifies His Blood, because she could have no Scriptural authority for such an opinion; our Saviour has given it no sanction, for he expressly says, "Take, cut, this is my Body; Drink ye all of this, this is my Blood."* What His real meaning may have been is to be sought for only in the full and perfect explanation which He has given us on another occasion of His own words, of which, it must be acknowledged, He Himself was the best Interpreter-" The Son of Man," says He, "shall give unto you that meat which endureth unto everlasting life; I am the living bread which came down from Heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my Flesh. The Jews, therefore,

strove among themselves, saying, How can this man give us his Flesh to eat?" The reply made by our Saviour to this enquiry satisfactorily proves that by the term "Body and Blood" as upplied to the Elements of Bread and Wine, He did not mean the where figure of His Body, and the signification of His Blood; "then desua said unto them, Verily, verily, I say unto you; except youds the Fresh of the Sen of Man, and drink His Blood; we have no Life in your whose eateth my Wesh and drinketh my Bloody hatts eternal Life: for my Flesh is meat indeed; and my Blood to drink indeed; he that eateth my Flesh, and drinketh my Blood; dwelleth in me, and I in him; he that eateth me, shall live by the?" Thus as He had declared in the case of the other Sacrament, "Affiception man bestorn of water and the Spirit, he cannot enter the Kinedoni of Heaven," t in like manner, He has affirmed of this Sucrament; that "Except we eat the Flesh of the Son of Man, and driver His Blood, we have no Life in us." Our Saviour, therefore? has promised us in the Bread and Wine a participation of His in Body and Blood," a promise which we may suppose He will truly perform! but letoit be observed, that He has no where said that the Breits and Mine are first to be conversed or changed into His " Bodyland Bloodi' bafore we phridle of them; nor has He said that He "Budy and Blood!" are to be first contained in the Breud and Wine, defens we partake of them; not does He say, that the Brent is but other mere figure of His "Body, Wand that the Wind deed but signify His !! Blood! -- The \first lof these opidions is that weld by the Church of Rome, and if He had vonatenaded it. His world would not have been "Take and ext, this is my Body, Dridle we all of this this is my Blood;" but he would have redered the dadge of them, and said, "This is my Body, take and est it; this is my Blood, whith we all of it?" to have favoured the second lopinion? (which is maintained by the Greek and all Lutheran Chubchen) He would doubtless have said, if This is a composition of Bread and Elesh, take and cat. H: hthis lister misture of Wine and Blood. dripk greath of this? finally affiche and wished to maintain the opinion of our Dissouting Brethren, He would not have said of This is ray Radu." but " This is as any Body." or the "mener words uf my Bady, " and not "This is my Blood," but " This significant Blood " But it is seldent that His words give no warrant or authority for any one of these spinions; for of the Bread Helperst says, "Take and eat?" then (and not until then) "this is iny Body," and of the Wine, first, "Drink ye all of this," then follows, "this is, my; Blood;" we must "Take and eat" before it what become His "Body" to us, and we must "drink" before it can be made His " Blood!" an opinion corroborated by the account given by St. Mark, who writes, "And He took the cup, and when He had given thanks, He gave it to them, and they all drank of it.

and He said unto them." (that is, after that they had all drunk of it,) "this is my Blood," &c. * The Broad, therefore, is the "Body of Christ," and the Wine "His Blood," (not as Romanists and Latherous vainly imagine, before, but) after we have partaken of that Bread and Mine, that is, not in the Priest's hand who delivers there, now in the mouth of every Communicant, but only in the and aftevery worthy receiver, for the "Body and Blood" of Christ and puly the effect of a faithful participation of the Blements of Breed and Wines The Church of England after this manner understanding form Saviour's promise, a may be reald perlians to countenance the doctrine of the real presence of Christ's "Body and Blood," but not in the Elements of Bread and Wine, hor belove they gredentived by the Communicant, (for she) declares that whis Sacramental Elements of Bread and Wine remain etill in their very nativial Substances;" and that the Natural Body and Blood of earl Saviour Christ are in Meaven, and nat here, it being against the truth of Christ's Wateral Body to be at one time in movembres than one,"t) but only in the roul of the receiver of those. Elements, effectithey have been worthely and faithfully received: an opinion (as Labre shown), agreeable to the meaning and intention of our Samour Himself, and the interpretation of St. Paul. Lest, however saishe besself observes, the same "should by any persons out of ignorunce and infemily, or out of malice and chetmary, be midconstrued." as warranting the motion of the real presence of the Elements she has added the words " Tuke and eat this in rememdriance that Christ died for you, and be thankfull" Indeed it is specifically declared that the Communicants then only we piritually easithe flesh of Christ, and drink His Blood," 1 and, therefore, the expression "Body and Blood of Christ" is to be taken in a spiritual sense only, and even then, only "by the faithful;" (as the Charch of England affirms in her Catechism;) now if the real presence had been intended, it would have been a corpored (and ones a "spiritual") reception of the "Body and Blood of Christ," nor would that reception have been confined to "faithful" receivers only! but the unfaithful, (although unworthy receivers) would equally with the "faithful" have been partakers of "the Body and Black of Christ." In a word, if additional problemers wanting to establish the innocence of the Church of England in this respect. I would fearlessly appeal to her mode of Consecration and Administra tration of the Sacramental Elements, which differs so essentially from that practised by the Church of Rome, that it would be very difficult to establish any similarity of opinion between them on this points for whilst the Church of Rome requires the Priest not only to Elevate the Elements, (that is, suddenly to lift up the wafer over his head, and afterwards the chalice, that the people may

^{*} Mark xiv. 23. 24. † See the Note at the end of her "Communion Service." † See the "Exhortation" in the Communion Service.

kneel and worship them,) but also to divide the sacrificial wafer superstitiously into three parts, (which are to be eaten by himself.) and to put the other wafers entire into the mouths of the Communicants, that no part of the "Body of Christ" may be wasted or lost, and to withhold the cup totally from the Laity, lest by any accident the "Blood" should be spilt,—the Church of England, on the contrary, forbids the "Elevation" of the Elements, because she declares that "they may not be adored, for that were idolatry, to be abhorred of all faithful Christians,"* she also requires the Bread to be broken, (and not to be divided, or delivered entire,) and also to be put into the hands (and not the mouths) of her Communicants. We may, therefore, fairly infer that in applying the expression "Body and Blood of Christ" to the Sacramental Elements of Bread and Wine, the Church of England follows Scripture and the Primitive Church, (as has been already proved,) and not the Church of Rome.

Q. 51.—Why has the Church of England retained the Popish Form of saying at the delivery of the Sacramental Elements to every one in particular, "Eat thou," and "Drink thou," instead of that practised by our Saviour, of saying generally once to all,

" Take, eat, and drink?"

It is quite uncertain whether our Saviour at His last Supper spoke "generally once to all" who did then communicate, or to "every one in particular," His words being recorded in that Form which was best suited for narrating with historical brevity what was spoken. But even if it could be clearly shown that He did speak but "generally once to all," and, therefore, that the Church of England differs from Him in this respect, yet it is no fault fu her, because her imitation of Him does not consist in scrupulously confining herself to His very words, but rather in speaking by the direction of that inspired wisdom which teaches different ways to one end. Now in the Sacrament of Baptism, the Dissenters (as well as the Church of England) say "I Baptize thee," there is, therefore, no reason why in this Sacrament they should not say "Eat thou;" for as God in the one Sacrament, as well as in the other, applies the grace which He has provided for the benefit of all mankind in particular to the person of every one, we ought in the administration of the one Sacrament as well as in the other, to express that in forms of speech which He by His Word and Gospel teaches all to believe; and also as the greater portion of Communicants in most Country Parishes are dull, heavy, and senseless, it is both highly proper and necessary to remind them singly and individually where they are, by saying to "every one of them in particular, 'Eat thou,' and 'Drink thou.'"

Q. 52.—How do you defend the private Administration of the

Lord's Supper to the Sick ?

^{*} See the Note affixed to the Communion Service.

It has been the constant practice of the Church of Christ (in all probability derived from the times of the Apostles) for persons dangerously sick to receive the holy Sacrament of the Lord's Supper, for their spiritual comfort and assistance against the natural terrors of death. To refuse this Sacrament to such persons at a time when they can receive it most profitably and acceptably, (for by sickness they are composed into a heavenly frame of mind, and therefore nearest of all their life to perfection, and moreover, having fulfilled the duties mentioned in the service for the Visitation of the Sick. they are prepared both for death and this blessed Sacrament,) is nothing else than to add to that affliction, which the law of God and Christian charity require us to remove. It is, therefore, neither "unscriptural" nor "a great enormity" to administer this Sacrament to the Sick, for it is God's seal of forgiveness to them, (if they receive it with faith and penitence,) it arms them against the fear of death, it assures them of their resurrection to eternal life, (viz. by keeping them Members of Christ's Body, for Christ has declared that "whose eateth His flesh and drinketh His blood, hath eternal life, and He will raise him up at the last day,"*) and, finally, it conveys to them those comfortable assurances of the love of God. which will never leave them until they see Him face to face; on which account St. Ignative calls it "the medicine of immortality, and antidote of death," I and St. Cyprian declares it to be "the joyful solemnity of a speedy resurrection." For these important reasons the Church of England has permitted the administration of this Sacrament to the Sick, and rather than that they should be deprived of so necessary a consolation, she allows her Ministers to administer it to a few in a private house; indeed as she permits this only upon occasions of absolute necessity, and as there is no condemnation of it in Scripture, the difference of a place cannot be of such value and importance, that, for it, the participation of the blessed Sacrament should be neglected. The ancient Sacrament of the Paschal Supper was destined by its Author to the private families of Israel, and there is no reason why the Sacrament of the the New Testament should be so affixed to our Churches that no necessity, however urgent, may justify its admission into our houses; especially if we bear in mind, that although its heavenly Founder prescribed to the Apostles, and they to the succeeding Church, the perpetual administration of this Sacrament, yet neither He nor they have left any precept for the place; so that to omit it, because in a private house, is to omit that which Christ and His Apostles have commanded, for that which they have not commanded.

Q. 53.—By what argument do you defend the administration of this Sacrament immediately after Marriage?

[#] John vi. 54.

† " Φαςμακον 'αθανασιας 'αντίδοτον μη θανειν." Ignat. Epist. ad Ephes.

‡ " Maturatæ resurrectionis lætabunda solemnia." Cypr. de Cæn. Dom. cap. 10.

There is nothing in the Christian Religion which can so forcibly and effectually induce men to esteem the bond of wedlock as indissoluble (for which the laws of Romulus respecting marriage, inasmuch as they enjoined certain special solemnities for its conscientious observance, have been always extolled*) as the Sacrament of the Lord's Supper; wherefore Tertullian declares himself incompetent "to describe the happiness of that marriage which the Church cements, and the Sacrament of the Church confirms."† The administration of this Sacrament after marriage is as religious and holy a custom as it is ancient, because it serves to confirm the vow of the married couple to each other, and to bind them more strictly to their several duties; if, therefore, the Church of England be at all blameable, it is rather for not providing that it may be more frequently practised, than for suffering it at all.

OBJ.—" In the Marriage Service, the bridegroom is enjoined to make an Idol of his bride, and to declare in the most extravagant strain of all compliments, that "with his bady he worships her."

Q, 54.—How do you refute the charge of Idolatry alleged against the clause in the Marriage Service, which requires the husband to say to his wife, "with my body I thee worship?"

The old English word "worship" signified an "honourable regard," (as is evident from several expressions still retained among us, as "Your Worship," "Worshipful," &c.) and, therefore, the clause "With my body I thee worship" at the time when it was composed meant only "With my body I thee honour." Now the difference, according to the old Roman law, between a wife and a concubine was that the husband before marriage promised to promote the woman to whom he was married to the honour of "Mater Familias," or Mistress of his Family,-in other words, that "with his body he would worship (i. e. honour) her," meaning that he would admit her not only to a share of his bed, but also to the worshipful and honourable dignity of a wife. In like manner it is recorded of the Jews, that they auciently used the same phrase, saying "Be unto me a wife, and I according to the Word of God. will worship, honour, and maintain thee, according to the manner of husbands among the Jews, who worship, honour, and maintain

Dionys. Halicarnas. Antig. lib. ii. † "Unde sufficiam ad escarrandam felicitatem ejus matrimonii quod Ecclesia conciliat, et confirmat oblatio." Tertul. lib. ii. ad Uxerem.

their wives." The Church of England, therefore, not satisfied that the wife should only have a right of participation in the "worldly goods" of her husband, but that she should also share in all the titles and honours which were due, or belonged to his person, requires him to declare not only that "with his worldly goods he will endow her," but that he will "worship" (or honour) her with that conjugal honour and affection which was denied to the concubine.* The bridegroom is, therefore, not required by the Marriage Service of the Church of England "to make an Idol of his bride," nor to declare (according to the modern signification of the word) that he will "worship" her, but simply to promise that he will promote her to the dignity of a mother over his family.*

OBJ.—"In the Service for the 'Visitation of the Sick,' the Minister declares that 'by Christ's authority committed to him, he absolves' the sick person 'from all his sins,' which is both Popish and blasphemous."

Q. 55.—By what arguments can you acquit the Church of England of the charge of Popery and blasphemy in requiring her Ministers to declare at the "Visitation of the Sick," that by "Christ's authority committed to them, they absolve" the sick

person "from all his sins?"

The Form of absolution appointed by the Church of England for "the Visitation of the Sick" is neither Popish nor blasphemous, for the Church of England fully believes the power of forgiveness of sins to be the inherent right of the Almighty, and the Form which she has ordered to be read upon those occasions, distinctly recognizes that authority. Believing indeed that those who are dangerously ill may have, at the hour of death, "some weighty matter troubling their consciences," of which, in their dying moments, they may earnestly wish to "make a special confession," she has required her Ministers to hear that confession, agreeable

^{*} L. penul. D. de concub. item legato sect. penuet. D. de leg. 3. L. Donationes.
D. de Donationibus.

[†] That such is the true and precise signification of the old English "workip" is evident from the following passage in the Old Version of our Bible:—"But now the Lord saith, Be it far from me; for them that worship me, I will worship," (that is, make worshipful, or honourable, for in no other way can God be said to "worship" man,) "and they that deepise me shall be lightly esteemed." I Sam. ii. 30. As the Liturgy of the Church of England followed this version, it necessarily employs the word "worship" in a similar sense. In our present authorized Translation of the Scriptures, this clause is rendered "for them that honour me, I will honour."

to the precept of St. James the Apostle, "Is any sick among you? let him call for the Presbyters of the Church, and let them pray over him, and the prayer of faith shall save the sick, and if he have committed sins, they shall be forgiven him;"* she has also enjoined the use of a certain Form of absolution for the consolation of the sick person, that is "IF (and not unless) he humbly and heartily desire it;" but it must not be forgotten that this Form (which being but very seldom requested, is but very seldom used) consists of two distinct parts, the one a prayer to invoke God's forgiveness of the sick person's offences, and the other a declaration of the remission of *Ecclesiastical censures* only; in the former part the Minister intreats for the pardon of those sins which the sick may have committed against God, "The Lord Jesus Christ," he prays, "forgive thee thine offences," thus recognizing with humility and reverential submission the omnipotent authority and inherent right of "our Lord Jesus Christ to forgive all offences" which have been committed against Himself and His Father, and which recognition is also evident in the Form of Absolution in daily use in the Church, "Almighty God, He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel:" in the second part of this Form of Absolution for the "Visitation of the Sick" the Minister declares the remission of all Ecclesiastical censures and bonds which the sick penitent might have incurred, an indulgence granted in every age of the Church to such as were dangerously ill, on their humble requests. Indeed, the power of loosing and binding, and the remission and retaining of sins, with respect to our times are only different expressions for excommunication and absolving from Ecclesiastical censure. As the Minister, therefore, has already prayed "Our Lord Jesus Christ" to "forgive" the sick penitent "all his offences" against God, he proceeds in this part to declare Ministerially, and "by the authority committed to him," the remission of all sins against the Church which may have incurred Ecclesiastical censure, because "Christ had left power to His Church to absolve" all sins of this description; for that this latter absolution is confined to sins of this nature, and does not comprehend those "offences" which the Minister had the moment before prayed "our Lord Jesus Christ to forgive," is evident from the Collect which immediately follows this Form of Absolution, in which the sick penitent is said still "most earnestly to desire pardon and forgiveness," which there would be no occasion to do, if he had been actually pardoned and forgiven by God by virtue of the absolution pronounced before. It being evident, therefore, that the Church of England is not guilty of Blasphemy in her appointment of this Form of Absolution, let us examine the charge of Popery. Now the Form and mode of Absolution practised by the Church of Rome is directly opposite to that of the Church

of England; for whilst the Church of England does not consider the Absolution of her Ministers as necessary at any time for the forgiveness of sins, nor her Absolution of Ecclesiastical offences able to effect any change in the eternal state of the penitent, any more than is a pardon by the King of offences against the State, the Church of Rome considers the Absolution of the Priest of all offences against God, (and which indeed cannot be procured without payment of money,) as a part of the Sacrament of Penance, and essentially necessary for the faithful at all times, whether in health or sickness, as often as they commit sin after Baptism; indeed she not only grants full forgiveness of past sins, but even of sins to be committed in after time; * finally, it is not a Ministerial, (which she pronounces heretical!) but a Judicial and Authoritative Absolution, and blasphemously worded in the name of St. Peter.+ for she has decreed, that "If any one shall say the Sacramental Absolution of the Priest is not a Judicial act, but barely a Ministerial one, in declaring that the sips of the person who confesses are pardoned, &c. let him be accursed." We are, therefore, at liverty to infer that the Church of England is as guiltless of Popery in respect of her Form of Absolution, as she had before been proved to be of Blasphemy.

OBJ.—"In the Service for the 29th of January, God is intreated to grant 'those things which for our unworthiness we dare not ask,' a petition which argues baseness, servility, abjection of mind, and a Popish fear, and not that confidence and familiarity which the Children of God have, through Christ, with their heavenly Father."

† Some of the Bulls that were issueed for indulgences (A. D. 1500) by Pope Alexander VII. to such as might die on their way to a Jubilee celebrated in that year at Rome, (and at which no less than 20,000 of our own Countrymen were present,) were thus worded, "We" (that is, the Pope of Rome) "COMMAND THE ANGELS that they place the souls of A. B. and C. D. in Paradise, exempt from Purgatory!!!" and others, "Our will and pleasure is, that the pains of Hell do not afflict A. B. and C. D. in any wise!" See Grove's Life of Wolsey.

a "Our Holy Father, Sextus IV. Pope, has granted to all them that devoutly say the following prayer before the image of our Lady in the Son, eleven thousand years of pardon, &c."—

"To all them that before this image devoutly say five 'Paternosters,' and five 'Aves,' and a 'Credo,' piteously beholding these arms of Christ's passion, are granted thirty-two thousand, seven hundred and fifty years of pardon," which Sextus IV. afterwards doubled!—To the saying of another prayer, Sextus IV. granted "clean remission of their sins Parattally saying of another prayer, Sextus IV. granted "clean remission of their sins Parattally Body at His crucifixion, viz. 5365,"—to another, "innety thousand years of pardon,"—and to another, "if he devoutly, with a contrite heart, daily say this cryson, if he be that day in the state of eternal damnation, then this eternal pain shall be changed into a temporal state of purgatory, and if he have deserved the pain of purgatory, it shall be forgotten and forgiven." See "Horse B. V. Mariz, secundum usum Sarum."

Q. 56.—How do you defend the petition that God would be pleased to grant "those things which for our unworthiness we dare not ask?"

True humility can never exist with irreverent confidence and familiarity. It is recorded of the Publican, that "standing afar off, he would not lift up so much as his eyes unto Heaven, but smote upon his breast,"* and dared ask nothing, and yet we are told, that "he went down to his house rather justified than" the "confident and familiar" Pharisee, who had manifested less "abjection of mind and servile fear;" when our Saviour approached Peter, the latter "fell down at His knees, saying, depart from me, for I am a sinful man, O Lord;" in like manner, we (being afraid to stand or speak in the presence of the majesty and glory of the great and holy God of Heaven, from a consideration of our own unworthiness, and anxious to testify that the benefits which we receive from Him, are bestowed of His mere grace and undeserved mercy,) pray that He would be pleased to grant "for the worthiness of His Son," (to whom He will deny nothing,) "those things which for (or, on account of) our own unworthiness we dare not ask:" nevertheless, (as despair is not less hateful in the sight of God than bold presumption,) being encouraged by a confidence in the all-powerful merits of Christ, we do ask even "those things which for our own unworthiness we dare not ask." As this petition excludes pride, presumption, and ingratitude, the use of it by the Church of England may be said rather to prevent, than to commit a fault.

OBJ.—"The Liturgy of the Church of England contains also a Service called 'The Churching of Women,' which foolishly requires them to make a public thanksgiving for safe deliverance in child-birth; I call it foolish, because if a solemn and express thanksgiving be publicly made in the Church for every benefit, either greater than or equal to this, which every particular individual receives, there would be no leisure for preaching, for the administration of the Sacraments, nor for any attention to secular business."

Q. 57.—Why has the Church of England introduced a Service for "the Churching of Women?"

The Holy Scriptures, in their most expressive and pathetic descriptions of sorrow, compare it to that of "a woman in travail,"

implying that the pangs of child-birth are greater and more excessive than the pain of any other malady; in proportion, therefore, to the excess of grief or sorrow attending it must be the joy of deliverance from it, and the debt of gratitude to the Benefactor who has For this reason, therefore, we may believe that, effected it. although the Rite of Purification among the Jews* (at least so far as regards the uncleanness of the woman, the appointed number of days during which she was to abstain from the Tabernacle, and the offering of Sacrifices when she first came abroad) was Ceremonial. and therefore, to be abolished under the Christian Dispensation. vet that some Moral Duty (such as a public and selemn acknewledgment by the mother of the goodness of God in delivering her from the very extreme pain and danger that attended her in childbirth, and an open profession of her sense of the fresh obligation it laid her under to obedience) was implied in the Rite by way of analogy. Hence we find it recorded of the blessed Virgin (although she was rather sanctified than defiled by the birth of our Lord. and, therefore, required no "Purification" either legal or meral. yet) that she humbly submitted to this Rite, and offered her praises. together with her Son, in the Temple. In imitation of her example the Primitive Church, even in the times of the Hely Apostles. required every mother after child-birth to express publicly her gratitude to the Being who had preserved her from such peril, and this holy and ancient custom has been for wise reasons retained by the Church of England, and a Form of Praise or Thanksgiving prescribed for the occasion, called "The Churching of Women. As nothing, however excellent and faultless, has been ever yet written without some one finding fault with it, so this Service has been excepted against by our Dissenting Brethren, not indeed as being unscriptural, (for that would be impossible,) but as a foolish custom. "because," say they, "if a solemn and express Thanksgiving he publicly made in the Church for every benefit, either greater than or equal to this, which every particular individual receives, there would be no leisure for preaching," &c.; but it is to be doubted whether there can be any benefit greater, or even equal to a deliverance from the perils of child-birth; for (to say nothing of the recovery from a degree of pain and danger, which is so excessive) God Himself has put a mark of separation between child-birth and other maladies,-"to conceive and being forth in sorrow," was signally inflicted upon Eve, and in her upon all mothers, as a penalty for her first disobedience, so that the perils of child-birth have by the express determination of the Almighty. a more direct and peculiar reference to the disabedience of Eve. than any other disease whatsoever; and though all maledictions are the consequence of the first sin, yet the malediction is specially fixed and applied to this alone; therefore, when that which was primarily ordained as a curse for the first sin, is converted to so great a blessing, God is in such a case doubtless more to be praised in a prescribed and solemn Form or Service. The Church of England, therefore, has appointed such a Form, that a public acknowledgment of Praise and Thanksgiving might be made on every such occurrence by the mother, who still feels the bruise of our first parent's fall, and labours under the curse which Eve then entailed upon her whole sex; as well as that because the birth of man is so truly wonderful, that it seems to have been designed as a standing demonstration of the omnipotence of God, a public and solemn acknowledgment of the same being made by the mother on whom the miracle is wrought, may prevent the frequency of it from diminishing our admiration.

OBJ.—"It also contains a distinct Form, or 'Service for the Burial of the Dead,' for which there is no occasion, because neither the Jews nor the Christian Primitive Church used any such Form; and which Service not only testifies 'a sure and certain hope of the resurrection to eternal life' of every individual buried, (however, immoral his life may have been,) but also expressly and presumptuously declares that God 'has taken their souls to Himself,' which at all events cannot be true of the wicked."

Q. 58.—How do you refute the preceding objections against the "Service for the Burial of the Dead" appointed by the Church

of England?

No sincere Christian, piously disposed, can for a moment doubt the propriety of a prescribed Form of Burial Service, even were it certain that neither the Jewish, nor the Christian Church in the times of the Apostles, used any Form on such occasions; for nothing is better calculated to remind the surviving relatives and friends of the deceased who may be present, or the strangers who may be collected around the grave, of the necessity of a careful consideration of their estate both here and hereafter, and to prepare them for their latter end by suitable admonitions and devout prayers framed for the purpose. But it is not so certain that neither the Jews, nor the Apostolical Christian Church, used a Form of Burial Service; I admit the silence of Scripture upon the subject, but that will not justify so strange a conclusion: indeed it is very probable

that the Jewish Church, before the coming of our Saviour, did use such a Form, because they use one in the present day, containing many things to which the very words of Scripture seem to allude, as the manner of their Burial Feast after their departure from the Sepulchre to the house from which the dead Body was brought. and a consolatory Form of Prayer appointed for the Master of the Synagogue to atter at it, &c.; for if the Form which they now use were not in use among them before the coming of our Saviour, it would be difficult to show when it was first introduced, as they are not so favourably disposed towards Christians as to have the custom borrowed from them. If then it be very probable that the Jewish Church used a Form of Burial Service before the coming of our Saviour, and yet the Scriptures (which so minutely and distinctly describe the several Ritual and Ceremonial Observances of the Jewish Church) make no mention of that Form, how much more probable is it that the Primitive Christians should have used such a Form, without any mention being made of the circumstance in the New Testament,* which is purposely silent upon all matters of Christian discipline, of which no special occasion required mention. It is, therefore, no argument against the propriety of such a Form at the Burial of the Dead to question the use of it among the Apostles: for even if they do not make mention of any such Service (for which they had no opportunity) we may, nevertheless, collect many reasons for its use from their Epistles, while we learn from several allusions in the writings of the Primitive Fathers of the Church, that the Christians who lived in the age immediately succeeding that of the Apostles constantly used such a Form; indeed if they had been accustomed to bury their dead brethren without any Form whatever, content merely to carry the corpse in dumb show to the place of interment, and there to leave it covered with the earth and so end, there would have been nothing in their mute funeral, by which the world could have perceived that they We may, therefore, reasonably conclude that were Christians. there is "occasion for a distinct Form, or Service for the Burial of the Dead," if it be only for the sake of the mournful survivors, to whom it is our duty to administer every consolation which may lessen their grief. + I will now proceed to defend (or rather to explain, for they require no defence,) the clauses which have been excepted against in the Form of Burial prescribed by the Church of England: Now, first, she is accused of testifying "a sure and certain hope of the resurrection to eternal life" of every notorious sinner who may be buried in her Communion; but it will be found upon examination that she testifies no such thing: the "Resurrection of the Body" being a fundamental Article of the Christian Faith, the Church of England very properly considers it her duty to acknowledge and declare publicly her stedfast belief in that doctrine.

^{*} See Quest. 62. † See 1 Chron. xix. 2; Prov. xxxi. 6; Jer. xvi. 7.

whenever she lays the Body of any Christian in the Grave, that is: her "sure and certain hope of the resurrection to eternal life;" in. these words, however, let it be observed she by no means expresses "a sure and certain hope of a resurrection to eternal life" of every one buried by her Ministers, that they will rise again to joy and felicity; nor does she make any profession of the future estate of the person then interred; it is not his, or her resurrection, but "the resurrection" that is expressed in her Burial Service; nor does it proceed to mention the "change of his or her Budy" in the singular number, but of "our vile Body." which comprehents the bodies. of Christians in general. That this is the sense and meaning off the words is evident from the other parallel Form, which the Church of England has appointed to be used at the Burial of the Dead at Sea. In reply to the second charge, that she also "expressly and presumptuously declares that God has taken their Souls to Himself,'" I would observe, that when it is said that "God has taken a person to Himself," it must not be understood that the person is undoubtedly gone to Heaven, for Solomon says of all men, (and consequently of the wicked whose portion is not in Heaven.) that at their death, withe Spirit returns to God who gave it goes it follows, therefore, that if the Spirits or Souls of all men'go to God. that God may be properly said to "take the Souls" of all men that die "to Himself," without exception even of the most notivious and impenitent offenders; for when good men die "He takes them to Himself," that is, to eternal life and happiness, and when wireled men die He also "tokes them to Himself," that is, to His most just and righteous judgment; and, since. He has been pleased to declare, that "He hath no pleasure at all that the wicked should die, but that be should return from his ways, and live,", we may fairly conclude that when it pleases God to take a wicked man out of the World, that is, "to Himself," He does it in mercy, that he may not go on to "treasure up wrath unto himself against the day of wrath."1

OBJ.—"In the Service for the 30th of January, commemorative of the death of Charles the First, the twenty-seventh chapter of St. Matthew's Gospel, narrating the Crucifizion of our blessed Saviour, is appointed to be read as the second Lesson, by which an odious and blasphemous comparison is evidently intended to be made between the murder of the former, and the crucifizion of the latter."

Q. 59....Why has the Church of England appointed the twentyseventh chapter of the Gotpel of St. Matthew to be read on the 30th of January, as applicable to the neartyrdom of King Charles the First?

The Church of England has not appointed this chapter to be read as applicable to the martyrdom of that best of Monarchs; it is no other than the chapter which had been appointed long before this mouraful event, in the ordinary Lessons to be read on the 30th of January; for, by a signal Providence, the blood-thirsty rebels chose that day for murdering their pieus Sovereign on which the History of our blessed Saviour's sufferings was appointed to be nead as a Lesson for the day.*

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Obj.—"In the Form of Ordination, appended to the English Liturgy, the word 'Priest' is retained, (instead of 'Presbyter,') which former term, as it necessarily implies a 'Sacrificer,' and refers exclusively to the Popish Mass, or to the Sacrifice of beasts under the Musaic Law, and by no means to a Minister of the Gospel, must consequently be offensive to all pions Christians; in the same Office, for the Ordination of Priests, the Bishop is required to bid them 'Reveive the Holy Ghost,' but is he cannot give the Holy Ghost, it is folly, not to say blesphemy, to bid any one receive it; and it is equally inconsistent and improper in him to say to each 'orddined Priest, 'whose sins thou dost forgive, they are 'forgiven,' for 'who can forgive sins but God'?"

Q.60.—Does the word "Priest" necessarily signify a "Sacrificer?" Our Dissenting Brethren labour under a mistake (and Romanists also) in supposing that the word "Priest" necessarily signifies a "Sacrificer;" and both would be puzzled not a little to discover any word implying a "Sacrifice" (either Hebrew, Greek, or Latin)

early is recorded of this blessed Martyr, that "having fongosten that it came is the ordinary course, when Bishop Juxon (who read the Morning Office immediately before his martydom) bished this chapter, he inquired if the Freehte had selected it as fit for the occasion; but when he was informed it was the Lesson for the day, he could not, without a sensible complacency and joy, admire how suitably it concurred with his own circumstances; betrayed by some, denied by others, and despised by the rest of his seeming friends, who left him to the inablacable shallon of his barbarous enemies; who treated him with the same contempt and ingratitude, outrage and cruelty, with which the Jews treated their King and Saviour; whilet he followed the steps of his great Master, in meckness and patience, piety to God, and charity to man, and at last praying to his murderers.

from which the word "Priest" can be regularly deduced, or to which it can be proved to have an etymological affinity; at least, if there be such a word, I am not aware of it; for even if there were any connection between "Priest" and "Iseros" or if we suppose it to have been derived from Heorgus, we must bear in mind that those who first imposed those names upon a Minister, if they thereby intended a "Sacrificer," (as the words themselves imply no such act.) must have done so merely because the chief or peculiar duty of the Priesthood then was to Sacrifice, (for all names given advisedly had originally a reference to something peculiar, or proper to. or chiefly to be noted in the thing signified,) because, therefore, the Services of the Jewish and Heathen nation consisted of Sacrifices, and it was the office of their Priests to Sacrifice, the term "Priest" implied a Sacrificer; whenever, however, a Sacrifice ceased to be a part of the Service of a Church, the word "Priest" could no longer signify a Sacrificer, because it could be then no part of his office to Sacrifice; and, therefore, as a Sacrifice Latitudis now no part of the Christian Ministry, (whatever the Church of Rome may affirm to the contrary,) the word "Priest" can no Tonger " necessarily signify a 'Sacrificer;'" and, therefore, we and that upon the introduction of Christianity the word Presbyter (MetoBurteos,) was introduced,* whence (as I have already hintedt) is derived the old French word "Prestre," and from this the English term "Priest." Indeed, (even if we set aside the consideration of grammar) and be guided by the popular acceptation of the term, we should find that the common people in the word "Priest" have no more idea of a "Sacrificer," (even if it had ever so signified) than the name of a "Senator" or "Alderman" causes them to think of old age, or to imagine that every one so termed must necessarily be advanced in years, because years were respected

Q. 61 —How do you defend the expressions "Receive the Holy Ghost," and "whose sins thou dost forgive, they are forgiven," pronounced by the Bishop at the Ordination of Priests in the

Church of England?

in the nomination of both.

The words "Receive the Holy Ghost" are those employed by our Saviour to His Apostles when He gave them their final commission as His Ministers. Now, although in using them He without doubt intended to convey some Gift of the Holy Spirit, it is nevertheless certain that it was not any miraculous power or gift, because St. Luke speaks of that power with signification of the time to come—"Tarry ye in the city of Jerusalem until ye be endued with power from on high." the must, therefore, have been some other effect of the Holy Spirit, (that is, "the Holy Ghost" in some other kind,) which our Saviour at that time bestowed upon His

in the Liturgy of the Scotch Episcopal Church, the word "Presbyter" (instead of "Priest") is, I believe, invariably used. + See Quest. 21. Luke xxiv. 49.

Apostles. It was His intention to invest them with the same power to preach the Gospel and to commission new Ministers, as He Himself had been entrusted with by His Heavenly Father, saying, "As my Father sent me, so send I you," that is, a Spiritual authority over the souls of men; for as the words "Receive the Holy Ghost" properly express any authority proceeding from the Holy Ghost,* (the term "Holy Ghost" being frequently used in Scripture for the Gifts as well as the person of the Holy Spirit,) and as the authority and power which are given by Ordination are contained within the number of those Gifts of which the Holy Ghost is the Author, therefore, to "Receive the Holy Ghost" is in this instance only to receive those gifts and graces which the Holy Ghost has promised to confer upon the Christian Ministry: and the Church of England by the expression means no more than did St. Paul by "the gift" or grace "of God," which he exhorted Timothy to "stir up," if any decay had been made in it since "the putting on of his hands"t upon him. Now if the same power be still given by Christian Bishops, which was then given, they in conferring it may lawfully use still the same Form as our Saviour used to express it, viz. "Receive the Holy Ghost;" and that the same power is still given, (that is, that the "Holy Ghost," which our Saviour gave at His first Ordinations will concur with Spiritual vocations throughout all ages,) is as certain as that the Spirit which God derived from Moses to those that assisted him in his Government, descended from them to their Successors; so that the words, judgments, and acts of a Christian Ministry are not their's, but the Holy Ghost's. Let it not, however, be supposed that the Bishop in the Church of England makes any (the least) pretensions to an original power inherent in himself by virtue of his office to confer it; he claims only a Ministerial power, which God has authorized him to exercise, and in conferring it, he does it not in his own name-"Receive the Holy Ghost, in the name of the Father, and of the Son, and of the Holy Ghost;" nor does he breathe upon the persons so ordained, (as Christ did upon His Apostles) lest the Spiritual authority may be thought to proceed from himself. We may, therefore, infer that the Church of England is fully warranted in her use of these words "Receive the Hely .Ghost" as applied to every Priest ordained in her Communion. In reply to the second objection, charging her with blasphemy because she assures the same persons, that "whosesoever's sins they forgive, they are forgiven," it may be observed that as the Church of England (unlike the Church of Rome) fully believes all those passages of Scripture which strictly convey the power of absolution, as applying strictly to none but to the Apostles themselves to whom they were addressed, therefore, by the "forgiveness of sins" here alluded to, she not only does not mean that power

communicated by our Saviour to His Apostles, when He used the same words at their final Ordination, but she does not even consider the absolution of the Priest as at all necessary for the "forgiveness of sins" committed against God: The Apostles possessed the "discernment of Spirits," which enabled them to say with certainty when persons were penitent, and consequently forgiven, and when not, as well as it inflict miradulous punishments on offenders, and to remove on their repentance the punishments which had been inflicted; this power (called that of "binding and loosing, retaining and remitting sins,") was, with respect to our times, (as has been already observed) only different expressions for excommunicating, and absolving from censure; the Church of Eugland distinctly declares that Almighty God, He (and He only) pardoneth all them that repent, and fully believe His holy Gospel;"* in asserting, therefore, that "whosoever sins are forgiven" by the Priest, "are forgiven," she only gives the Priest, first, an assurance that, according to the terms of the Gospel, which he is to preach, men shall be pardoned, or condemned; and secondly, a right of inflicting Reclesiastical censures for a shorter, or longer time, and of removing them, which in regard to external Communion, is retaining or forgiving offences. The constitution of the control of the state of the second of the second

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Recause it has been proved that the use of a prescribed Form of Public Privile is Scriptural, necessary, and projudite to the Church, therefore, it is incumbeled upon every Christian Church to adopt such a Form of Prayer; and because 169 has heen proved that the Form of Public Prayer prescribed by the Churches England contains nothing contrary to the Word of God, therefore, is to unlawful for her Members to dissent from her Communica "on account of her hand imposition of such a Form."

 $n_{\mathcal{L}^{(2)}\mathcal{H}^{(1)},\mathcal{A}^{(2)}}$ See Absolution Prayer in Morning and Evening Services.

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[†] I think I cannot better close this Chapter than by adding the following extract from the Preface to Dr. Comber's "History of Liturgies:"—"Though all Churches in the world," says that good Divine, "have and ever had Forms of Prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as our's; which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding 1, 50 field that nothing is wantied which is to be saked in public; and is oparticular, that it domprises most things which we would sake in private; and yet so short; as not to the language algorithm world agree in them. Its method is exact and natural; its language algorithms, and perspicuous; must of the words and phrisese being taken dut of the Holy Scriptures, and the rest are the expressions of the first and purcet agree; so that whereas takes exception at these, must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence, and in the opinion of the most impurial and excellent Grotius (who was no member of, nor had any obligation to this Church) the English Liturgy comes so near to the primitive pattern, that none of the Reformed Churches can compare with it."

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"We were not like women and children, when they are affrighted with fire
in their clothes; we shook off the coal indeed, but not our garments, lest we should have exposed our Church to that nakedness, which the excellent men of our sister Churches complained to be among themselves." 27247 JOAA VALUE AND AND STANDARD Bishop Jeremy Taylor.

Reformers, we might be permitted to allot the meed of praise to any particular parts. I should have no heattation in assigning it to that singular moderation and disconnect, which distinguished the Reformation from all other Revolutions—which swereoming the common infimities of our nature, by which men are sit topys from one entremeisto its exposite, controlled the spirit of inhivation in the moment of reform, rejected nothing without authority, and when it abjuited the usurpations of the Church of Rome, discarded only its corruptions, and left all that had the stamp of Christianity behind; like the fire, which separates and consumes the dross, but preserves and refines all that was pure in the ore."

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OBJ.— Fourthly, I dissent from the Church of England an account of her pretended right of enjoining unscriptural Rites and Ceremonies, because I consider that the Scriptures do not only contain all things necessary for Salvation, but also all things simply, and in such a manner, that it is not only unnecessary, but also unlawful and sinful, to do any thing according to any other Law."

Q. 62.—By what arguments do you prove the right of the

Church of England to decree Rites and Ceremonies?

To do this, it will be necessary, first, to show the original end and intention of all Ritual and Ceremonial observances—secondly, to prove, that (although they become an obligation and duty when they have the force of a law, as commanded by the Church, which alters their nature, yet) being in themselves but indifferent, it is not necessary that the Scriptures should have predetermined and commanded them—thirdly, that as human authority (when lawfully exercised) is sufficient of itself for the determination of all things indifferent, therefore, if Church Rites and Ceremonies be few in number, plain and unexceptionable in their nature, and significative of the end for which they were appointed, it is not sinful nor unlawful to adopt them in the Church, even if they have not been determined and commanded by Scripture, and that having been once adopted or instituted by the authority of the Church of Scripture be silent respecting them) antiquity and universality of institution and practice are a sufficient law for their constant observance. Now, in the first place, there can be no doubt but that the original intention and end of all Church Ceremonies was the maintenance of order and decency, as well as because they were reasonably supposed to excite respect for, and attention to the performance of religious worship, or (as Dionysius has observed) "a hand to lead, and a way" to direct.* Words being common, are but slightly heard, but little attended to, and but seldom remembered; but if accompanied by visible Ceremonies, those very Ceremonies, from their strangeness and novelty, and their difference from ordinary actions, make a much deeper impression, and being observed with greater attention, the remembrance of them is far easier and more permanent. Hence we find that no nation, ancient or modern, has ever permitted the performance of any public Ecclesiastical or civil action of importance, (if requiring the presence of witnesses,) without the introduction of certain solemn Ceremonies, the remembrance of which might be more durable than the remembrance of mere words could possibly be. It was upon this principle doubtless that the Romans, in making a bondsman free, thought it insufficient for the master to present his slave in the court, and taking him by the hand, to say in the hearing of the public Magistrate, "I will that this man become free," but they required him also to perform several Ceremonies, as, to strike him on the cheek, to turn him round, to shave off the hair of his head, and then the Magistrate himself to touch the slave thrice with a rod, to give him a slap, and present him with a white garment; it was for similar reasons, that amongst the Jews it was not considered sufficient for any one, who wished to make himself a perpetual servant, to testify so much in the presence of the Judge, but the Ceremony of boring his ear

^{* 65} Xsigaywyia xai 6865." Dionys. p. 121.

through with an awl was added; for the same reason, Abraham thought it insufficient for his servant to show the religion of an oath, by naming the Lord God of Israel, but he required of him likewise the Ceremony of "putting his hand under his thigh"* whilst he swore; we also read that in matters of redeeming and exchanging, (although a man's word is a sufficient token to express his will and consent in contracts, bargains, and conveyances, yet) it was the custom in Israel, in establishing all cases of that nature, to require a man to pull off his shoe, and give it to his neighbour. which was considered a sure witness. Having, therefore, shown the end and intention, and, consequently, the necessity of Ceremonies, I will proceed to prove, secondly, that it is not necessary for the Scriptures to have predetermined and commanded them. Now if Ceremonies be in themselves indifferent matters, (which indeed they are, until Church authority has made them obligatory,) it is by no means necessary that all Ceremonies used in the Church should be contained in the Scriptures; we find this to have been the case even in the Jewish Church, although their Ceremonies were minutely and distinctly determined and commanded in Scripture: thus the Gileadites had no commandment in Scripture to erect the altar alluded to in the twenty-second chapter of the Book of Joshua: nor had the women of Israel any commandment to mourn annually the memory of Jephthah's daughter; nor had the Jews any commandment for their Feast of Dedication, never spoken of in the Law, and yet solemnized even by our Savjour Himself; nor for their Ceremony of Odours used in the embalming of the dead, which Ceremony was performed upon the sacred body of our Saviour; t nor for their division of the Paschal Supper into two courses, between each of which the President was required to take off all his garments, excepting his Feast Robe, and to wash the feet of those who were with him; nor did the Scriptures any where command the Jews never to lift up their hands unwashed in prayer, nor to fast on every Festival day until the sixth hour; t nor did it appoint the hour for daily sacrifices, nor the Jewish Order of Burial, nor their Rites of Marriage. Now if the Ceremonies of the Jewish Church were minutely and distinctly prescribed in the Law. and vet no mention was made in that Law of these and similar Ceremonies, all of which were lawfully observed by them, how still less likely is it that the Scriptures should mention all the Ceremonies of the Christian Church, respecting which that minuteness was purposely disregarded, it being evident from the general tenour of the New Testament that nothing is spoken of the Christian Church in it, but what was actually necessary to be spoken; it is, therefore, unreasonable to appeal to the Scriptures in such a case, or even to urge the Apostolical age as a pattern for all succeeding ages to follow. It is true, that Church Ceremonies are in substance

frequently alluded to, and that many reasons for them may be collected out of the Apostolical Epistles.—for example, that they should not be scandalous or offensive to the Church of Christ, that they should be decent and orderly, and that they should tend to Christian Edification, and to the Glory of God, *-but as some Rites and Ceremonies may be more available for those purposes at one period than at another, we cannot be guided by the Apostolical ages. Thus, many Ceremonies which were then suitable and convenient are now unfit, as the holy kiss, the 'Ayanai, or Feasts of Charity, and other Rites and Ceremonies now abolished even by our Dissenting Brethren themselves, whilst, on the contrary, they (as well as we) have adopted many Ceremonies which are not mentioned in the writings of the Apostles, and consequently not of Divine, or Apostolical institution, as Baptizing in a basin, the receiving of women to the Lord's Supper, or the celebration of that Sacrament at any other time than in the Evening, (as do the Wesleyans,) or the using one prayer before the Sermon, and another after, or even the preaching upon a Text, or in a pulpit. As it has been proved, therefore, that Ceremonies are profitable and necessary for the Christian Church, and yet that it is not necessary that the Scriptures should have predetermined and commanded any of them. I hasten to prove, in the third place, that as human authority (when lawfully exercised) is sufficient of itself for the determination of all things indifferent, (in which Church Rites and Ceremonics are included,) therefore, that if those Ceremonics be few in number. plain and unexceptionable in their nature, and significative of the end for which they were appointed, it is not sinful nor unlawful to adopt them in the Christian Church, even if they have not been determined and commanded by Scripture, and that having been once adopted, or instituted by the authority of the Church, antiquity and universality of institution and practice is a sufficient law for their retention and constant observance. Now it will be my purpose hereafter to prove that the Ceremonies of the Church of England are few in number, plain and unexceptionable in their nature, and significative of the end for which they were appointed; and that they have Antiquity and Universality of practice in their favour; for the present, therefore, I will be contented to prove. first, that we do not necessarily sin in the observance of every Ceremony not commanded in Scripture, and, secondly, that human authority is of itself a sufficient law for the determination and institution of Church Ceremonies, and of all matters of an indifferent nature. In reply to the first, it may be observed, that if it be a truth that we sin in every action not commanded in Scripture, it is a truth that appertains not to the Christian Church only, but was in force from the beginning of the world, because as such it cannot be restrained to any particular time; and, therefore, that Seth,

Enoch, Noah, Shem, and Abraham, who lived before any syllable of the Law of God was written, sinued in every action of their lives; moreover if it be a truth, it is equally true in infancy and in old age, and therefore every Parent necessarily causes his children to sin as often as he requires them to do any thing before they arrive at years of discretion sufficiently mature to understand the Scriptures, and Masters cannot lawfully command the obedience of their servants, until they justify their errand to them from Scripture; in fact, if it be true that we sin in every action not commanded in Scripture, we are bound to condemn all opinions as false which the Scriptures do not teach; in other words, to condemn, be ignorant of, and discredit the knowledge of all arts and sciences, and every thing proposed to us by sense, experience, and art, because we do not find them, perhaps, in Scripture. If indeed the Law of Nature were abolished, (upon which grows in particular the choice of good and evil in the daily occurrences of life) the case would be materially altered; but the Law of Nature is not abolished; and yet if every thing done by any other law than Scripture be opposed to Scripture, and unlawful to be done, every thing done according to the Law of Nature (if it be not strictly commanded by Scripture) is sin, and. therefore, every man who acts according to that law, or as common discretion and his own judgment direct him, necessarily sins against his own soul, because he happens not first to have the sacred Scriptures for his warrant. Therefore, according to this opinion that the Scriptures do contain all things lawful to be done, and that whatever is done by any other law than Scripture is opposed to Scripture, and unlawful to be done, every one who does that which the common necessities of life urge him to do, sins against his own soul, and, therefore, such an opinion cannot be a true one. because by making all things sin which we do by the light of nature. and by the rule of common discretion, without thinking at all upon Scripture, is evidently calculated to put a stop (as it were) to the whole lives and actions of mankind, and to produce nothing but Because, therefore, all things which are misery in the world. neither commanded nor forbidden in the Word of God are indifferent in their nature, (for it is not the Scripture's setting down such things as indifferent, that makes them indifferent, but their not setting them down as necessary,) all Church Ceremonies must be considered as things indifferent, until the force of a human law makes them otherwise; now, although it be certain that we ought not to do that which the Scriptures forbid, yet it does not follow that we ought to do nothing which the Scriptures do not command us; and, therefore, we do not necessarily sin in the performance of every action, or in the observance of every ceremony, not commanded in Scripture: for if the Jews (whose law was indeed in this respect so full and perfect, that although all meats were indifferent to

them, yet it excepted some by name, as the flesh of swine, and although many fashions of Priestly attire were indifferent to Aaron and his sons, yet it restricted them to one,) did notwithstanding strictly observe (as has been already proved) several Rites and Ceremonies no where prescribed in their Law, and nevertheless did not thereby add to the Law, nor displease God by such observance. how far less probable is it that the Christian Church, whose Laws (contained in the New Testament) are purposely less minute, (mentioning nothing but what was actually necessary to be mentioned) should offend God in the observance of a few Ceremonies not commanded in those Laws, (i. e. in the New Testament.) and which Ceremonies have been instituted by the Church only as being more available to Christian Edification than others which are spoken of in that Law; and which (as the Holy Kiss, the Agapen, &c. *) have been since abolished by the same authority. Because, therefore, no argument can be brought to condemn either all opinions as false, or all actions as unlawful, which the Scriptures do not teach, (for whatever is reasonable, whoever may be its author, is also lawful, if it he not furbidden by a higher authority,) therefore, it cannot be unlawful nor sinful to observe any Ceremonies, known and acknowledged to be indifferent in their nature, although not commanded in Scripture, provided those Ceremonies be plain and unexceptionable in their nature, significative of the end for which they were instituted, and so few in number as not to darken the inward and more essential lustre of Religion, as is the case in the Greek and Roman Churches to this day. In affirming, however, that the Church is no farther tied to Scripture in Ceremonies than that nothing can be received, or admitted into the Church against Scripture, or in denying that the Scriptures contain all things simply and in such a manner, that to do any thing according to any other Law, is unlawful and sinful, the Church of England does by no means countenance the Romish doctrine upon that subject; for the question, let it be remembered, is not about matters of faith, which ought to be expressly contained in the Word of God, or else deducible from it, before our religious assent to them can be lawfully required, but about external Ceremonies, which can be proved to be lawful, if nothing can be alleged against them from Scripture. Now the Church of Rome teaches that Scripture is altogether insufficient, and, therefore, that (except Traditions be added) it does not contain all revealed and superpatural truth which is absolutely necessary for mankind to know in order to be saved hereafter; but the Church of Eugland expressly rejects every thing which may be added to make up the doctrine of human salvation. as in supply of the insufficiency of the Scriptures, because she thinks that the Scriptures purposing this, have fully and perfectly done it; although, on the other hand, she feels persuaded, that to suppose

^{*} Rom. xvi. 16: 2 Cor. xiii. 12; 1 Thess. v. 25; 1 Pet. v. 14.

that the Scriptures necessarily contain all things which are lawful to be done is to stretch them farther than was ever intended by the Almighty. If, therefore, it derogate not from the bounty of Nature (who provides sufficient nourishment for all human creatures) to affirm that she brings them not into the world adorned with sumptuous apparel, nor makes costly buildings to spring out of the earth for them; in like manner, it cannot lessen the honour which the Church of England pays to the Scriptures, (viz. perfection,) to declare that they have left some things (viz. External Rites and Ceremonies) for her own decision; and it is no more disgrace for the Scriptures to have reserved these things for the discretion of the Church, than for Nature to have left it to the discretion of man 49 devise his own attire, and not to expect it as the beasts of the field have their's. Having, therefore, proved that external Ceremonies are profitable to the Church, exciting reverence, devotion, attention and respect, and that all points of a Ceremonial nature have been purposely left undecided by Scripture, and that it is neither sinful nor unlawful to adopt them, although not commanded by Scripture. I hasten to show that the authority of the Church is bufficient for the determination of all such points; indeed if this rean be proved the question is at once decided, for if Ceremonies were A first law fully received into the Church, antiquity and long custom is then a sufficient law for their continuance and constant observance; like as in civil matters, when there is no other law. enstow itself does stand for law, and its authority is so great that (as law in fact stamts upon custom) it serves as well to allege custom or antiquity, as to cite Scripture, and custom is, therefore, sufficient to bind all men to the observance of a Ceremony, (as Ceremonies are things only accessory to Religion,) unless they can show some higher law (that is, some law of Scripture) to the contrary; and hence we read that the most learned and pions in the Primitive Church were ever reluctant to decide against any Rite or Ceremony which had been publicly received in the Christian Church, and sanctioned by custom, excepting it were apparently an enormous evil. Now as Church authority is, strictly speaking, but human authority, the only arguments that can be brought to overthrow or disprove the sufficiency of it for the determination of all matters of a Ceremonial and indifferent nature, are those arising from the infirmity of man, that is, that the Church either through ignorance and error may herself have been deceived, or through -malice and vanity (when not erring herself) may have purposely deceived others; but these impediments and hindrances were so manifestly excluded in the case of the pious and martyred Reformers of the Church of England, that such exceptions cannot be justly made against them, and, therefore, there can be no warrant for refusing to receive their testimony as a ground of infallible assurance.

If it could be simply proved either affirmatively, that the authority of human testimony is only sufficient to persuade the ignorant, or negatively that it has no weight at all, the case would be materially altered; but this is impossible, because if we can be but so far persuaded as the grounds of persuasion which are to be had will bear, we ought to be satisfied, that is, in the absence of stronger proof to the contrary—for example, there is a certain city in France called Paris, such and such have been its Kings, yet having seen neither the place nor the persons, we are nevertheless fully persuaded of both, although having nothing but human testimony to incline us to such persuasion. Indeed in matters of state, human authority has been frequently considered of such force and importance, that whole nations have been influenced by the judgment of a single individual,-the learned acquiescing in that judgment from their ability to discern what great reason they have to submit to it, and the unlearned from a consciousness of their own ignorance, which induces them rather to respect his learning and wisdom, than to inquire why they follow his judgment. If, therefore, (notwithstanding the common imbecilities incidental to our nature,) we cannot reasonably dispute the force and validity of human authority in civil matters, we cannot but admit it to be equally strong and forcibly in Spiritual matters; for although the Scriptures be the ground of our belief in all that respects our Salvation by Christ, yet our belief rests greatly on human authority, because the Scriptures could not teach us "the things that are of God," unless we gave credit to men who have taught us that the words of Scripture signify those things. Now the Church is the highest human authority we can possibly have—for if the natural strength of human abilities can by experience and study attain to such perfection in the knowledge of human sciences, that others may in this respect presume to build upon their judgment who have so studied, we have no reason to doubt but that on Divine subjects the same abilities furnished with necessary assistance, and exercised in the study of the Scriptures with equal diligence, and assisted by the grace of God, can attain to similar perfection in Theological Knowledge. If, therefore, the judgment of the Church be the deliberate judgment of the most learned and pious Divines in the whole kingdom, who with uninterrupted diligence have made the Scriptures the study of their whole lives, we may safely believe that from the perfection to which their knowledge has attained, every man has just reason (when a doubt arises respecting any point of Faith and Religion) to incline his mind most willingly towards that judgment, consisting as it does of so many wise and learned Theological Scholars. Having, however, fully argued and proved the authority of the Church in another part of this volume,* (to which the reader is particularly referred,) I would here only observe, that if the authority may be lawfully

[·] See Chap. i. Quest, 2,

exercised in the determination of matters of Faith and Re liow much more forcible must it be on matters of mere Ceremon observance. If, therefore, there can be alleged no Scripture forbidding Church Ceremonies, (for if the Scriptures be against the judgment of the Church, that judgment gives place and is of no value, it being unlawful in the Church to urge any thing upon her members as part of that supernatural and heavenly revealed truth which God has taught, and not to show it in Scripture, or to require to it that religious assent of Christian belief, with which the words of the Holy Scriptures are received, and not to show it in Scripture,) and the solemn and deliberate judgments of the most learned and consummate Theologians in the world be in favour of those Ceremonies, the very bare judgment of such distinguished Divines ought to be treated with the greatest deference, and be an effectual persuasive to bind every man to the observance of those Ccremonies, although it did not appear to him what reason, or what Text of Scripture, induced those Divines to be of that opinion, provided that authority prevail not with him either against Scripture, or against reason; because that we ought not to do that which the Scriptures forbid is no reason why we should do nothing which the Scriptures do not command; and if because we are forbidden to add any thing to the Law of God, or take any thing from it, the Church is to be condemned for the institution of Ceremonies that are not already set down in Scripture, we must for the same reason condemn not only all the Presbyterian Churches abroad, and the Dissenters at home, (for, as I have shown, there is not one of them who has not many things established in it of which the Scriptures make no mention.) but upon the same principle we are bound also to condemn the Jewish Church, and even our Saviour himself. therefore, infer that Ceremonies may be lawfully enjoined by the Church, provided they be not against the Scriptures, although no Scriptures command them.*

OBJ.—"The Ceremonies and Rites of the Church of England against which I chiefly object, are the following:—First, I object to her observance of Fasts and Festivals, because I cannot see how one day can excel another, (the Sabbath day alone excepted, which is a divine and not a human institution,) seeing the light of all the days in the year proceed from one Sun; indeed St. Paul himself has expressly censured the observance of Fast

[&]quot;Ceremonies do in some sort alter their nature, when they are either commanded, or forbidden by a lawful magistrate, and may not be omitted at every man's pleasure contrary to the law, when they be commanded, or used when they are prohibited," Can. xxx.

and Festivals in the Christian Charch, as things in themselves unlawful, for he addresses the Galatians in these words, 'Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labour in vain."

Q. 63.—How do you refute the objections against the observations of Fasts and Festivals in the Church of England?

The objections urged against the observance of Fasts and Festivals are easily answered; for in the first place it is not only not improper, but very natural and necessary that a difference he made in days, and that those days on which the Charchilles sustained any miseries, or on which she has received any benefit from God, should be set apart from other days,—the former as Registers of all such grievous events as have happened at or near the same time, that the remembrance of those miseries, and of the causes in ourselves out of which they have arisen, may so temper the mind as to prevent contrary affections coming in the place of serious reflection and consideration, and making it too dissolute, and the latter, as Public Memorials of the mercies of God, and as tokens of that religious gratitude and public honour, which we owe to Him for His admirable benefits; thus St. Augustine has observed upon this subject, "By Festival Solemnities and set days we dedicate, and sanctify to God the memory of his benefits, lest unthankful forgetfulness thereof should creep upon us in the course of time." To say, therefore, that "one day ought not to excel another, because the light of all the days in the year proceeds from one Sun," is as absurd as to contend that one man ought not to excel another in knowledge or piety, because they are all of one substance, viz. flesh and blood. As for what has been alleged as an authority from St. Paul, it is by no means evident that we considered the observance of Fasts and Festivals as a thing in itself unlawful; for we ought to consider the occasion upon which he wrote; it was to blame the Judaizing Christians for their wish to impose upon the Galutians (and indeed upon all the Christians who had been converted from heathenism) the observance of the Jewish Festivals as necessary to salvation; he, therefore, did not consure the observance of Festivals in the Obristian Church, but only these Christians who considered themselves still obliged by the law to "observe the days, and months, and times, and years" of the Jewish Church, which being only shadows of things to come, were made void by the coming of the substance, and, therefore, that Christians were no more obliged to observe them, than they were

concerned in the mercies therein commemorated; as for the celebration of Christian Fasts and Festivals, he considered them as much obliged to observe them as the Jews were to observe their's, for having received greater benefits, it would have been the highest degree of ingratitude to have been less zealous in commemorating As for the Jewish Church, it is very evident that it was their ancient practice to observe both Fasts and Festivals; they fasted on extraordinary occasions sometimes for one day, sometimes for three days, and sometimes for seven; besides about twenty-four ordinary Fasts kept either yearly, monthly, or weekly-as their yearly Fast upon the ninth day of that month, the tenth of which was the Feast of Expiation; upon every eleventh mouth, on account of the entry of the city of Jerusalem by the enemy; upon every sixth month, commemorative of the overthrow of their Temple; upon every seventh month, on account of the treacherous destruction and death of Gedaliah; upon every tenth mouth, in remembrance of the time when the siege first began against them, &c.; * besides their weekly abstinence on Mondays and Thursdays throughout the whole year; all of which were ordained by a public Constitution of the Jewish Church, although not commanded by God Himself, Y Nor was the Jewish Church without its proper Festivals, appointed not only by God Himself, (as the "Feast of the Passover of Weeks," and of "Tabernacles,") but instituted by the Church also, in remembrance of some signal mercies granted by God in particular to the Jews, as the "Feast of Lots," instituted by Mordecai and Esther, to be perpetually observed on the fourteenth and fifteenth days of the month "Adar," (for which purpose the former wrote to his brethren the Jews throughout all the Provinces under Darius the King of Persia. charging them to celebrate these two days annually in remembrance of God's miraculous deliverance of them from the plot contrined by Haman for their utter extirpation in one day, 1) and so called, because Haman had cast their life and their death upon the hazard of a lot; also their "Feast of Dedication," mentioned in the Book of Maccabees, and honoured with the presence even of our blessed Saviour Himself.; the celebration of these and other Festivals among the Jews was calculated to remind them of the mercies of God received apon those occasions,—thus by their weekly Sabbaths they were reminded of the benefits which all men had derived through the goodness of Him who created the world out of nothing; by their yearly "Passover" they were reminded of their departure from the land of Egypt; by their "Feast of Pentecost" of the Ordinances, Laws, and Statutes, which their Fathers received at the hand of God; by their "Feast of Tabernacles" of His protection of them during their forty years' travel in the Wilderness;

² Chron. xx; Jerem. xxxvi; Ezra viii; 1 Sam. vii; Judg. xx. 25; 2 Mac. xii. 12; 1 Sam. xxxi. 13; 1 Chron. x. 12; Levit. xxiii; Levit. xvi.

by their "Feast of Lots" of their preservation from the death contrived for their by Haman. To leave the Jewish Pasts and Pestivals for those observed by the Christian Church, add, first, of Christian Fasts. Now "Fasting," says Tertullian. "is an act of reverence towards God; the end of it sometimes elevation of mind, sometimes quite the contrary; the cause why Moses fasted so long on the Mount was mere divine speculation, the cause why David fasted was humiliation." Fasting is, therefore, a token of penitence, humiliation, and sorrow, as well as of devotion and reverence towards God; to suppose, therefore, as many do, that the only Spiritual reason for Fasting is the mortification of the flesh for the purpose of taming the wildness of our carnal passions, (from which such pursous cauchide that Kasting is rethen the discovers of a discuss, than the exercise of a virtue,) is un orror; for if you what must we think of the Fasts of the Patriarchs, of the Prophets, of the Apostles, and even of our Lord Jesus Christ Himself ? That Christian Fasts are both holy and acceptable to God is exident from the fact that our blessed Saviour has not only condescended to teach the monner of Fasting, but has even proposed a recourt for it-"when thou fustest," says he, "anoint thine head, and wash thy face; and thy Father which seeth in secret shall reward thee openly;" and indeed even if it be objected that he centured the Fasting of the Pharisees, it should be remembered that was not its frequency, but their hypocrisy that he blames, for frequent Fasting could not have been a vice in them, seeing it was a virtue in Johu's Disciples. We find, therefore, that in accordance with our Saviour's intimation to His Apostles, that when He should be taken from them, His absence would soon make them feet, that Fasting was always practised and commanded by the Primitive Church; thus St. Paul speaks of the Fasts amongst Christians. exhorting them to "give themselves to Fasting and Prayer," 1, 19 "approve themselves as the Ministers of God, in stripes, in watchings, in Fastings, &c." and he enumerates "Fastings often" among his own spiritual exercises. We read, moreover, that the day of the "Crucifixion of Christ" was kept as a Rast from the very earliest ages by the Primitive Christian Church, as well as the day of His laying in the Sepulchre, (that is, the two days immer diately preceding Easter Sunday,) and also in several Churches. the Wednesday in Passion Week was observed as a Fast his addition to the Friday and Saturday,) because on Wednesday the Jews are thought to have first contrived, (conjointly with Judas Iscariot,) their treason against Christ. It is also certain that there were many days observed as Festivals among the Primitive Christiaus in the earliest infancy of the Church, commemorative of the "Resurrection," and of the "Ascension" of Christ, of "the Coming of the Holy Ghost," &c.; all of which were instituted to

[#] Tertul. de Jejun. + Matt. vi. 17. 18. | 1 Cor. vii. 5. | 2 Cor. vi. 5. || 2 Cor. xi. 27.

glorify God by an humble acknowledgment of mercies granted to them at those times. We have, therefore, the practice of the Jewish Church, the precepts of our Saviour, and the precepts and practice of the Apostles and the Primitive Church to justify the observance of the Fasts and Festivals (which are few in number) of the Church of England; and, consequently, every one may be said to be bound to conform to them not only by the positive Ordinance of the Church, but by the force of a Divine law.

Consecration of Cathedrals and Churches, which I consider as unnecessary and frivolous; because the presence of a Christian multitude, and the duties of Religion performed amongst them, render the place of assembly sufficiently public, even as the presence of the King and his retinue makes the house of any man a Court. Thirdly, I object to her giving the names of Saints and Angels to Churches, because it is a superstitious and pernicious sustant.

"Q.64.—How do you defend the practice of Consecrating Cathedrots and Churches, and of giving them the names of Saints and Angels?

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"Our Dissenting Brethren labour under a mistake in supposing that "the presence of a Christian multitude, and the duties of Religion performed among them, make the place of their assembly shifficiently public," because the only thing which renders a place public is the public assignment of it to such duties; neither the innititude there assembled, nor the duties which they perform, are of sufficient force to infuse such prerogatives in them; for it must He remembered that it is necessary not only to make a Cathedral or Church public, but it is also necessary to surrender up that right which their Founders might otherwise have in them, and to make God Himself their owner, as well as to notify the holy and religious tise for which such places are intended, by separating them from common purposes.* Now because too many are disposed to rob God Himself, it is not likely that His House could be kept from improus profanation, nor prevented from being converted into a different use from that holy and sacred purpose for which it was first provided, unless some suitable and solemn Ceremonies were introduced at its Consecration, which might leave in the minds of

men an impression calculated to restrain their boldness and to nourish a reverend affection towards the House of God, The The Church of England, therefore, believing not only that it would be improper to proceed about the erection of a Temple to the God of Heaven with no other Ceremonies than if her purpose were to build an Inn, or a Stable, which may be used as soon as completed, and so end, but being also convinced, that Churches are no worse if suitable Ceremonies be adopted at the time of their erection when they are made public and delivered into the possession of God; has introduced certain visible Solemnities of Consecration and Dedication both of Cathedrals and Churches. In doing so she has the precine both of the Jewish, and of the Primitive Christian Church in her favour; for in the former it is certain that both the Tabernacle and the Temple were so consecrated, (when it pleased God to give a manifest sign that He took possession of both, the wisdom of Solomon himself not accounting such Ceremonies as superfluous; and we read that when the first Temple was destroyed I and a new one erected in its stead by the Children of Israel after their return from captivity, they kept the Dedication of this Temple also, with joy; indeed it was from the sacred use to which it was solemuly consecrated that our Saviour took His argument against those who profaned the Temple, that as none were permitted to carry burthens on the Sabbath because it was a sanctified day, so none should be allowed to carry even a vessel through the Temple, I because it was a consecrated place, the Jews being required by their law no less to "reverence God's Sauctuary" than to "keep His Sabbaths," "If It is also certain that the earliest Primitive Christians consecrated by Ceremonial Solemuities their Churches and Oratories; it was indeed this circumstance that induced the Apostle to distinguish a consecrated Church from an unconsecrated house, and to censure the Corinthians for defiling the former-" have ye not houser," he writes, "to eat and to drink in?" ++ That it was also customary among Christians in succeeding ages is evident from several of the Fathers: It and we read that when Constantine had finished is Church for the Service of God at Jerusalem, he summoned the greater part of the Bishops in Christendom to assemble at its solemn Consecration, all of whom willingly attended at the request, of the Emperor, and celebrated the Dedication, &c. with Sermons, Prayers, and various solemn Ceremonies; a similar occurrence is recorded

^{*} Lev. xvi. 2 † Exod. xii. 34; 1 Kings vill. 11; Exod. xi. 9. † Ezra vi. 16.

Matt. xxi. 13. || Jer. xvii. 24. ¶ Mark xi. 16. || 1. Lev. xxvi. 2. ||

Matt. xxi. 13. || Jer. xvii. 24. ¶ Mark xi. 16. || 1. Lev. xxvi. 2. ||

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by Athanasitie respecting the solemn Consecration of a Church with de Fout maghificence by a Bishop of Alexandria. As for the second Objection, that it is "a superstitions and pernicious custom" to give the names of Saints and Augels to Churches, it would be difficult thinkove either, the custom, indeed, originated in the simple becessity of distinction among Churches, which would have been impossible; if Churches had not in time received different names. for the said reason (that is, distinction) that a multitude of partroiler persons and things have occasioned a variety of proper names to be devised. But let it be remembered, that although such Churches have received the names of Saints, &c. (which were eriginally preferred either because by the Ministry of Saints, God was pleased to display there some extraordinary effects of His power. or because those Safuts by suffering for the Religion of Jesus Christ rendered the places where they died venerable, or because the frequent mention of the names of those Saints as often as the Chareles themselves were mentioned, might remind others of their pleto and virtues,) yet that such Churches have not been consecrated to these Saints, but (as indeed the word "Church" itself by plain Frammatical construction implies*) to none but to the Lord Himself; and, therefore, that to call them, for the mere sake of distinction. by the name of any Saint, Angel, or Martyr, can no more be "a superstitions and pernicious custom," than it would be (in allusion to any Dissenting Chapel in London) to call it the "City-road Chapel," "Fetter-lane Chapel," or "Great Queen-street Chapel." In fact, even if it could be distinctly proved that such names were in the first instance superstitiously given, yet it does by no means 66How the Church of England is superstitious in retaining them; for if so, we are superstitious in the use of those names by which We distinguish both Months and Days, because they were superstitions who first invented them; and the Evangelist, St. Luke, was superstitious, because in distinguishing the ship in which the Apostle sailed from others, he called it "Castor and Pollux," which sign had been superstitiously given that ship; and every one is superstitious, who for the sake of personal distinction only, terms Daniel "Beltishazzar," because that name was superstitiously given Min in honour of the Babylonian Idol " Belti." ชาวรุกา 🕯 👵 🤫

OBJ.—"Fourthly, I object to her Rite of Confirmation, not only as Unapostolical and decidedly of Popish origin, but as an idle and unprofitable Ceremony; indeed even if I could be persuaded that Confirmation was of Apostolical origin, (I mean that the Rite alluded to in the

is everyded

^{*} From Kugiaun, "Kyrc," and by adding letters of aspiration, "Chyrch," or Church.

Acts of the Apostles, (Chap, viii.) was the same as that now practised by the English Prelates under the name of Confirmation,) yet I cannot see why it should be separated from the Sacrament of Baptism, because it never was in the days of the Apostles; nor can I see any reason why it might not as effectively be administered by every Parish Minister, as by the Bishop indeed the circumstance of confining it to the Episodpal Order (as is the case in the Church of England) is a facil affirmation that the benefit, grace, and dignity of this Rife are greater than either of the Sacraments, because both of these may be administered by the two interior Orders of Clergy."

and Conneals in its

Q. 65 .- What arguments can be adduced in support of Rite of Confirmation, as performed in the Church of England.
We have sufficient evidence in the Scriptures, that the Rite of Confirmation is of Apostolical institution. To go so far back as the Jewish Church, we find that they had a Rite resembling of Confirmation, inasmuch as they were accustomed to bring ther children before the congregation at thirteen years old, when they had learned the law, and the interpretation of it, and their days prayers; after which they were declared to be "Sons of the Precept and required from henceforth to answer for their own sips, for wh before, the fathers, and not the children, had been responsible and the Rite ended with prayers and praises. Now with prayers spiritual and personal benediction, the manner has been in all ag to use imposition of hands, as a Ceremony betokening our restrained desires to the party whom we present to God by prayer. when Israel blessed Enhraim and Manasses, the sons of Issael he imposed upon them his hands and prayed, "Middle whose sigh my fathers Abraham and Isaac did walk, bless the hadsholder. The Prophets who healed diseases by prayer, used the prophets who had been prophets who had been been been been prophets. of Divine calling, the same Ceremony of imposing hands was usual adopted from the time of Moses to Christ, the suits of those whe came to Christ for help, are expressed in such forms, or phrases speech, as necessarily to imply that He was Himself an observer of the same custom; they brought Him, therefore, young children to put His hands upon them and pray. After the Ascension ! our Lord and Saviour Jesus Christ, that which He had begun continued in the daily practice of His Apostles, whose prayers and imposition of hands were a means by which thousands became

Gen. xi. viii. 14.
 + Numb. xxvn. 18.
 † Matt. ix. 18; Mark x. 23; viii. 22.
 † Matt. xix. 13; Mark x. 13; Luke xviii. 15.

partakers of the blessings of this holy Rite of Confirmation; thus, which the blessing of Shinavia had been converted and baptized, and had rederred the word of God, the Apostles St. Poter and St. John were beneve Confirm these hew converts, to lay their hands upon them, that they might receive the Moly Glibst you about the Distiples and behaved smarter they had obeen baltised in blowname of Jesus. were Confirmed by St. Rabl. who having hid his hands upon them. thay beerined that Holy Ghastan and further, the same thought mentioned fundamentals, wot tooly, the glocking concerns, but the various, pro- as bandont, by which, the appreciation corporated have aluaya understood Continuation, which appeared so plain to Calvin himself, that he has freely contessed ("that, this out fact shows evidently that Confirmation, was instituted by the Apostles," So, It is, moreover, certain that this holy Rite was not confined to the age of the Apostles, because we have the testimony both of Fathers and Councils in its favour, who in this matter speak as witnesses of an universal custom; thus Tertullian, who flourished about eighty years after St. John, and who is very careful in relating the practice of the Primitive Church, tells us, " that after Baptism succeeds Inglishing of hands, (i.e. Confirmation,) with Invocation and Invitation of the Holy Chost, who willingly comes down from the Pather to rest upon the purified and blessed bodies, as it were acknowledging the waters of Baptism a fit seat; and St. Cyprian, who floodshed about sixty years after Tertullian, in a more particular manner alluding to the gift of the Spirit in Confirmation, how great is that power and force with which the soul is here (1.c. in Baptism) so purified and made clean, that no stain nor blemish of the cuemics invasion does remain; but over and besides" (viz. through prayer, and Imposition of hands in Conkind of imperial dominion over the whole band of that roaming and spoiling adversary;" the same writer, in allusion to this ancient Rite of Confirmation, has this remark, "The faithful in Samaria had already obtained Baptism; only that which was wanting, Peter and John supplied by prayer and imposition of hands, to the end the Holy Ghost might be poured upon them; which Rite is also practised among us, when they who are already baptized are brought to the Prelates of the Church to obtain, by their prayers and imposition of hands, (i.e. by Confirmation,) the Holy Ghost, and be perfected with the seal of Christ." As much is signified by Busebins Emissenus, saying, "The Holy Ghost which descends with saving influence upon the waters of Baptism, communicates then that follows which is sufficient for ionocency, and afterwards exhibits in Confirmation an increase of farther grace." †† St. Jerome

A Acts vill. 15. † Acts xix. 5. 6. ‡ Heb. vi. 2. † In loc. † Tertul de Hapt.

¶ Cypr. Epist. 73, ad Jubazanum. ** Cypr. Epist. 2. ad Donat. c. 2.

†† Euseb. Emis. Scr. de pente.

also speaks fully to the point: "If you inquire," says he, its where it is written, it is written in the Acts of the Apostles: but if there were no authority in Scripture for it; yet the consent of all the world in this particular is instead of a Command."* The Fathers. therefore, being thus persuaded, held the Rite of Confirmation as an Apostolical Ordinance, always profitable in the Unurch of God, although not always accompanied with an equal pertion of these external effects which gave it countenance at its first institution! We may, therefore, infer that Confirmation is an Apostolical Rite; and, consequently, that it cannot be of Popish origin, by which I presume our Dissenting Brethren mean a Rite which had its origin in Popery, that is, which originated in the superstitious practices of the Church of Rome; for if they mean only that it is a practice of Popish countries, they may as reasonably object to the Divise Inspiration of the Scriptures, nay to the very Scriptures themselves, to the Doctrines of the sacred Trinity, and of Man's Redemption, to the Sacraments of Baptism and the Lord's Supper, and to every Doctrine and Article of Faith worthy the name of Christian, because such have been received partly upon the authority of the Church of Rome, which believes them likewise: to discard, therefore, every thing believed and practised by Popish people in Popish countries is absolutely and effectually to abolish Christianity itself. Of this our pious Reformers were fully aware, and, therefore, they did not think it necessary to abolish Rites, merely because they were abused by the Church of Rome; for (notwithstanding its corruptions) they were sensible that it retained some of the fundamental Doctrines of the Gospel, and that some of its practices were founded in Scripture and reason, and conformable to the constant usages of the earliest Christians, particularly the Rite of Confirmation. if by calling Confirmation a Popish Rite, it is meant that it originated in the superstitious practices of Poperv, this is positively deny; for it was instituted and practised many hundred years prior to the corruption of that Church by Papal innovation; moreover, in the Romish Communion it is not only very differently administered. but it has been elevated to the dignity of a Sacrament, contrary to the warrant of Scripture, and the practice of the Primitive Church. Now although the effects of Confirmation as communicated in the Primitive Church (viz. extraordinary gifts) have long since ceased, because only necessary in the infant state of the Church, yet many great advantages nevertheless accompany Confirmation in the present day; for it is a new engagement to a Christian life, as well as a lasting admonition and check, not to dishonour or desert our

* Hierom. Dial. advees. Lucif,

[†] In the Church of Rome, the Bishop at Confirmation is required to dip the thumb of his right hand into the Chrism, and to make with it the sign of the cross on the forehead of the person confirmed; afterwards give him a gentle blow on the cheek, then to bind his forehead with a slip of linen about the breadth of two fingers, &c.

Christian profession; God, Himself. vouchsafing thereby to communicate forms supernatural strongth to encounter our spiritual enemies. and enabling us to perform what we undertake. Finally, in reply to what has been objected, that if an Apostolical Rite, it was never so separated from the Sacrament of Baptism as the Church of England separates it; and that there is no reason why it might not as effectually be administered by a mere Parish Minister, as by the Bishop, it may be observed, that it is possible, that in many instances both Confirmation and Baptism went together; but the reason for their separation was first in the Minister, who being of inferior degree, might haptize, and not confirm, such as Philip. who had before baptized the Samaritans, and they were afterwards confirmed by the Apostles; as St. Jerome declares, "I dony not but the custom of the Church is, that the Bishop should go ahread, and, imposing his hands, pray for the gift of the Holy Ghost on those whom Presbyters and Deacons, afar off, in lesser cities, have already baptized:"* which ancient custom of the Church St. Cyprian grounds upon the example of Peter and John, in the eighth chapter of the Acts, already cited-" The faithful in Samaria had already chtained Baptism; only that which was wanting, Peter and John supplied," &c. + by which it appears, that when the Ministers of Baptism were persons of an inferior Order, the Bishops subsequently confirmed those whom such had before baptized; a second reason for separating Confirmation from Baptism, was because the parties who received Baptism being infants, were not sufficiently old to be able to discharge the duties of a Christian, and to bring forth the fruits of the Holy Ghost; on which account their Confirmation was deferred, that living in expectation of that holy Rite, they might in the mean time be educated in the principles of the true Religion before their minds could be depraved by corrupt examples, and a good foundation be early laid for the direction of the course of their whole lives ; to which, imposition of hands being afterwards added. they received those same Blessings which Patriarchs, Prophets, Priests, Apostles, Fathers, and holy men of every age, have received for their particular Invocation and Benediction. Such were the neasons for separating Confirmation from Baptism, which no reasonable man professing Religion can think improper. As for the objection, that this, Rite might be as effectually administered by every Presbyter as by the Bishop, I answer, that its administration was devolved by the Apostles to their Successors the Bishops only of the Catholic Church; thus when Philip the Deacon bad liberty both to preach and baptize, yet the Apostles alone had the power to confirm, as is evident from the history of the Samaritan converts.t and, therefore, this Rite is appropriated to the Bishops, (as Successors of the Apostles in the Government of the Church,) in all primitive records of Christianity; indeed there is not a single

[#] Hieron. advers. Lucif. cap. 4. † Cypr. Epist. 73. ad Jubajanum, ‡ Acts viii. 14. 17.

instance is all ancient history, of a simple Presbyter confirming, or any one less in Order than a Bishop. Why this Rite was to be confined to the Episcopal Order is not told us; perhaps it originated in a desire to honour the Episcopal Order with such pre-eminence. because the safety of the Church depends in a great measure upon the dignity of bar Bishops, to whom, if some eminent offices of power above others were not given, there would be in the Church as many Schisms as Priests; this, indeed, St. Jerome asserts, assuring us that the Holy Ghost is received in Baptism, and that Confirmation is a Sacramental Complement; moreover, that the reason why Bishops alone did ordinarily confirm, was not (as our Dissenting Brethren suppose) because the benefit, grace, and dignity of Confirmation, is considered by the Church as greater than that of Baptism; but because that by the Sacrament of Baptism, men being admitted into the Church of Christ, it was both reasonable and convenient, that if the Bishop (to whom the chief authority belongs) do not haptize, * yet for the sake of honour, and in token of his spiritual authority over them, he should perform this ceremony, because to bless is an act of suthority.

OBJ.—" Fifthly, I object to the placing of the Altar at the East end of the Church, and to the superstitious custom of turning towards it at the recital of the Creed. Sixthly, I object to the custom of bowing the head at the name of Jesus, not only as an unprofitable and unscriptural ceremony, but because such an act of outward advration elevates the Son above the Father and the Holy Ghost."

Q. 66.—How do you defend the placing of the Altar at the East, and the turning towards the East at the recital of the Creed? It is a very ancient practice, and was prevalent amongst the Primitive Christians during their Confessions of Faith in the very earliest ages of the Church, of which we have sufficient testimony in the writings of contemporary historians. Now nothing can possibly be objected against this custom, when it only contributes, which it evidently does, to rivet our attention. St. Austin says, "We turn to the East, that our souls may be admonished to turn to a more excellent nature," since the East is the most honourable part of the house of God, corresponding with the "Holy of Holhea" in the Jewish Tabernacle, and its "mercy-seat" to our Atter; and as the Cherubim were formed with their faces looking towards the

a "I thank God I baptised none of you, save," &c. 1 Cor.-i. 14. + Heb. vii. 7.

mercy-seat,* and the Jews worshipped "lifting up their hands towards God's holy oracle," t or mercy-seat, so the Primitive Christians worshipped looking towards the Altar in the East, which had been prefigured by the "mercy-scat" in the Jewish Tabernacle: because if they had "turned their back unto God, and their face," it would have been a disownment of their worship of the one true God our Saviour, and their disbelief in the articles of that Creed, which they were at the time rehearsing; for it is declared that the second coming of the Son of Man "shall be as the lightning that cometh out of the East, and that as the Sun riseth in the East, so shall the rising of the Son of God be, who is a "Sun of Righteousness" to all who believe in Him. But another argument may be adduced in favour of our turning towards the East in the recital of the Creed; which is, the consideration of the propriety, in our profession of Christ's faith and doctrine, to look in one and the same direction, as an army of well-disciplined soldiers are expected to look and move one way, which (from the present situation of many of our Church pews facing different directions) would be impossible, without some turning another way. med if some, why not all, and if another way, what way is preferable to the East, for (if we may be permitted to particularize) the East is more particularly the residence of Christ, as it is of the Sun. who is more immediately His Representative, than any other of the inanimate works of the Creation: moreover, Christ was born in the East, and there the Star appeared which discovered to the Wise Men his obscure habitation. These, and other reasons, have induced our Church to retain this judicious custom, nor can she on that secount be condemned for superstition, seeing that it is princtised out of reverence to Christ, as "the Sun of Righteousness." who has risen upon us to enlighten our minds with that Gospel, in the chief articles of which we then declare our belief.

Q. 67.—By what arguments do you defend the bowing the head

at the name of Jesus?

We are informed in Holy Writ that "at the name of Jesus every knee shall bow," as indeed it had been before declared that "to Him every knee should bow," who was "crowned with glory and bonour." But even if it had not been enjoined by Scripture, (which it most decidedly is, for bowing the head is a modern token of respect equivalent to that of bending the knee in ancient times. the antiquity of the custom, and its adoption by Primitive Christians against Jews and Infidels in those early ages, sufficiently authorize its continuance as a profitable Ceremony; it fixes the attention, and displays our respect for the Son of God, as the most exalted of

[#] Exod. may, 20. , ; † Pealm xxviii, 2. † Matt. xxiv, 27. || Isalah xiv, 23. † Heb. il. 9. || See Gen, xliii, 28; Exod. iv. 31; 2 Chron. xxix, 30; and in the cast of our sixvides.

all Messengers. As for the objection that such an act of outward adoration elevates the Son above the Father and the Holy Ghost, it may be observed, that as the truth of his squality with them is a mystery so hard for human understanding to attain to, therefore, of all heresies, that is the least to be feared, which gives Him superiority over them, especially whilst we perceive a contrary doctrine so lamentably prevalent amongst Socinians who reb him of His Deity,* and Papists who lessen Him by their superior adoration of His Mother, the Virgin Mary.* In a word, this harmless ceremony of bowing at the name of Jesus Christ, which is so profitable against Infidels, Jews, Arians, and Socinians, as there is no man compelled to use it, so I know no reason why any man should imagine it "an unprofitable and unscriptual ceremony?"

OBJ.—"Seventhly, I object to the use of the Surplice and other Sacerdotal Vestments, by the Clergy, and the assigning a different habit to the Episcopal Order, because I consider the use of them as dangerous and unlawful."

Q. 68.—How do you prove that the use of the Surplice and other Sacerdotal Vestments by the Clergy, and the assigning a different habit to the Episcopal Order, is not dangerous, nor unlawful?

All well-ordered Governments, (believing that a certain habit or dress becomes each class of persons in ordinary life, as well for the

'eertino**o**

[&]quot;(Christ" (writes a Socialan Minister of considerable notoriety) "was subject to the come infirmities, the same ignorance, prejudices, and frailties, as others of the human race is fur See Belsham's "Calm Inquiry," p. 447.

1 do not allude here merely to the extravagant titles of honour bestowed by the Roman

[†] I do not allude here merely to the extravagant titles of honour bestowed by the Roman.

Church on the Virgin Mary, (as Queen of Heaven, Dispenser and Depositary of God's favours, Spring of Salvation and Life, Gate of Paradise, Hope of Mankind, Ocean of Divinity, Mother of Mercy, Refuge of Sinners, &c.) but to the actual fact that an absolute and soperation procure for son has been attributed to her; thus we find among the hymns sung by the Church of Rome in her honour occur (or at least until very lately) the following lines:

"O felix puerpera,
Nostra pians scelera,

Nostra pians scelera,

Jare Matris Inpera (not simply jube)

Indeed Binet, a Jesuit, declares that from her womb, as from the Ocean of District, also the springs and rivers of every Christian grace; Father Salazar, in his "Proverb, Salazar, has called her!" the 'Accomplishment of the Trinity!" St. Antonima, Archbishop of Florence, asserted that all sine were forgiven by her alone I: She has been said to possess the Omnipotence of God, and to have wrought more miracles by her hair, wilk, &c. these Chiese and His Disciples did or could work; and many Ecclesiastical writers have called her a "Goddees," for which the reader may consult the disputes between the Bishop of Bellay and Mr. Dreilingur; on the subject.

gravity of their station, as for the sake of example to others,) have ever considered it proper and fit to separate each class or profession (when publicly officiating) by certain distinct and particular attire, That all may receive that degree of respect and honour which is due to their several vocations; thus Naval and Military Officers are required to wear when on service certain special dresses, by which they may be easily distinguished from those who are not so engaged, and Barristers are so attired when pleading as not to be confounded with others, even when their persons are unknown; and Judges. and even the King himself, may be similarly distinguished by their peculiar robes and ornaments. Now it must be acknowledged, that justice is the chief ornament of Kings and Judges, honesty and integrity of Barristers, and courage and prudence of Officers, and that the robes and uniforms of these particular persons do not in any degree add to those qualities; a Judge may administer justice as impartially without a robe as with one, a Barrister plead as forcibly without a wig and gown as with them, and a Military or Naval Commander obtain a victory as effectually in a plain black or brown coat, as in a gold-lace red or blue one; but these robes and dresses have been considered as not unnecessary, as well for The sake of comeliness and decency, as that they easily betoken the difference or quality of the persons and actions to which they are confined. Now it is admitted that holiness and purity of conversation adorn a Minister of the Gospel much more than his peculiar Worm of apparel, (whether of a white or black gown,) but as such ornaments inspire respect for the office of a King and a Judge, and mark the distinction between Barristers, and Military and Naval Commanders, &c. so there is no reason why Religious worship should not derive equal benefit from similar distinctions in the dress of the officiating Minister, which are calculated to inspire respect for the Sacerdotal Office, as well as to denote the quality of the Minister himself, and the difference between him and the congregation; unless it can be shown why we should refuse to Religion that decency of ornament, which in a more splendid manner accompanies the solemn and public actions of Kings and Temporal Dignitaries. Indeed we find by experience, that where a reverence for the Ministerial Office is wanting, there generally ensues an actual decay of Religion, so that Religion itself becomes venerable in proportion to the respect for the Ministers of Religion, which is rather promoted than diminished by the use of "Sacerdotal Vestments;" for why should robes and distinctions of dress be an advantage to Royalty and Justice, and yet "dangerous and unlawful" to Religion only? It is recorded, indeed, that God absolutely and positively enjoined the use of such Vestments to the Clergy of the Jewish Church, saying to Moses, "thou shalt make holy garments for Aaron the High Priest, for glory and for beauty,"*

and "garments for his Sons, to minister in the Priest's Office," but that He made them "blessed through their comely ornaments," so that if to be called a Minister of God is to be blessed, consequently to be honoured with such ornaments and garments as are the signs of such a holy calling, is in part a blessing also; and, therefore, we read that God made it death for the Jewish Priests to officiate without their vestments, which he would never have done, if the use of them were "unlawful," or likely to prove "dangerous" to the Christian Religion. Now in the consideration of this question, (at least so far as it affects the Church of Eugland,) it must not be forgotten that the Vestments worn by her Clergy are exceedingly plain and simple, nor are they (as in the Church of Romet) alterable according to the circumstances of times: the Surplice is a plain white robe, the preaching gown is a plain black one, and two simpler, nor more suitable colours could not have been selected; for (to say nothing of white having been the colour of one of the holy garments in the Jewish Church, and of the estimation in which white apparel was ever held in the Eastern world, which are tokens of its greater fitness for sacred purposes, no colour could possibly be more becoming of itself, or better adapted to the Ambassador from God, who by His Office is expected to appear before the Supreme Being with the purity of Angels to intercede for men by prayer, because white is so expressive of that light affection of joy, in which God delights when He is to be praised, and so lively a resemblance of the glory of the Saints in Heaven.

[#] Exod. xxxv. 19.

[#] The Pope's Robes of Ceremony are a Cassock of white word, shoes of red cloth, whi which he embroidered a gold Cross, a Mossett, or Camail of red velvet, a red silk Girdle with gold classe, a rocket and red berrette, an amict, a white linen Alb, tied with a red silk string, and a Stole set with pearls. His Tiara, or Mitre, is embroidered with gold, and set with jewels, and his gloves are embroidered with gold; his triple crown (which is a conic cap) 🛎 adorned with three crowns, and is loaded with jewels; indeed that of Pope Martin V. had nearly six pounds weight of pearls, and fifteen pounds of gold,—that of Paul V. was still greater; and that of Clement VIII, was valued, at a rough calculation, according to our estimate of money, at nearly £4,000,000, sterling 1 the Postifical Robes (as those also of every Bishop, and every Priest in the Church of Rome) are alterable in colour according to the circumstances of time; thus in Lent, Advent, and all Fast Days, he wears a Cassock of white wool, with a Camail of red cloth, but from Easter eve to the following Saturday he wears a white damask Camail; when he belebrates Mass, besides the Cassock, he wears the Rocket, Amict, white linen Alb, Stole, Maniple, Dalmatic, and embroidered Chasublets during Whitsuntide and on the Festivals of Mattyrs, his Robes are of a red colour; during Easter and on the Festivals of Virgins, white; on the Eves of Fast Days a violet colour; on Easter Eve, and all Masses for the dead, a black colour; in Christmas, a Capache, or Cowd all large velvet, &c. and a Pall with three diamond buttons to the three crosses. His private dram at home consists of a white silk Cassock, a Rocket of fine linen, and a Camail of red velvet, or of carnation satin. The Cardinals wear purple liabits, a royal mantle with a train of six ells in length, a red hat, an embroidered silk Episcopal Mitre, a red Cope, and Cost, a solita Cassock, Rocket, a short Mantle, or Cope of red satin, and a red Cowl; and they are allowed red housings for their mules, gilt spars, and afterups. All Archbishops (as well as Bishops) are clothed in purple, and always in the Dalmatic; But in Lent and Advent the wear black; besides these, every Archbishop wears a Pall, consisting of coverin pictor of white woollen stor, three ingers in breadth, and embroidered with red-crosses, &c. &c. The Robes of the Priests are also very riphly ornamented with gold and silver lace, &c.

and of the beauty in which Angels have appeared to men. read that the Clergy of the Reimitive Church invariably wore a white Surplice; thus St. Jerome in reply to Pelagius (a heretic, who condemned the use of a white Surplice) writes, "If a Bishop, Presbyter, a Deacon, and the rest of the Ecclesiastical Order, come to administer the Sacrament in a white garment, are they thereby the enemies of God,"* and St. Chrysostom, in allusion to the Ministerial Vestments then in use, blames those, who, when the Sacrament was administered, imagined themselves called only to "walk up and down in a White Garment," or Surplice," +. With respect to the Black gown, (worn only in the pulpit,) we cannot doubt but that it has been very appropriately chosen, because it not early represents a deadness to the world, as well as a sorrowful hamiliation in the presence of God, but it is also expressive of that grief and mourning which the Preacher's Office in the pulnit requires him to display for the wicked and sinful lives of men, whom in that place (i.e. the pulpit) he calls to conversion and repentance, Finally, a different habit has been assigned to the Episcopal Order.1 because necessary to denote the distinction and difference of rank between the Bishop and the inferior Clergy, considering the dignity and office of the former as of an Ecclesiastical Governor, and a Successor of the Holy Apostles; thus in the Jewish Church, the High Priest was differently habited from the Priests; the Ephod of the former being embroidered with blue, purple, and crimson twisted cotton and gold, and ornamented with various precious stones, whilst the garments of the latter were made of linen only. From what, therefore, has been urged upon this subject, we may reasonably infer that our Dissenting Brethren cannot prove the use of gowns by the Clergy of the Church of England to be "dangerous and unlawful," (as there is not a word of Scripture against the use of them.) and, therefore, it follows that they prove nothing against them, and consequently not so much as uncomeliness and inconvenience in them.

OBJ .- " Eighthly, I object to that part of the Rubric of the Church of England which requires her members to stand at the reading of the Gospel, whilst it permits them to sit at the reading of the Epistle, which appears to be (to say the least of it) a very foolish distinction."

[#] Hieron, in lxiv. Ezech, Hieron, advers, Pelag. Lib. i. c. 9.

[†] Chrysest, ad Popul, Antioch, Tom, v. Serm, 60. 2. The Bisheps of the Church of England wear a Rocket of white linen, the sleeves of which are made of lawn, with a Chimere of black satin, (which until the reign of Queen Elizabeth , was of a scarlet colour,) as an upper robe.

i it is describe to be wished that the Clergy of the Church of England could be distinguished , as such ea all occasions; the constant use of a geom would probably be incervenient, but I can see no objection to the wearing of the "Bands" both at home and abroad.

Q. 69.—Why does the Church of England require her members to stand at the reading of the Gospel, whilst she permits them to

Bit at the reading of the Epistle?

The Gospels do all historically declare something which our Lord Jesus Christ Himself either spoke, did, or suffered, in his own person; in honour, therefore, to Him, the Church of England has commanded them to be read and heard standing, which is a posture of reverence and resolution to adhere and stand to them. The Gospel is the words of the Master, the Epistle but of the Servant, and, therefore, during the reading of the latter we sit. The reverential posture of standing at the reading of the Gospel was introduced at a very early period into the Primitive Church, and was universally practised both by the Eastern and Western Churches in order to display their reverence for the Son of God, above all other Messengers; nor let it be forgotten, that we pay no less honour to our earthly Sovereign, at the reading of whose Commission in the highest courts among us, even Nobles stand up, and uncover their heads.

OBJ.—"Ninthly, I consider the Church of England to have been quilty of a dangerous oversight in retaining the sign of the Cross at Baptism, on the forehead of the baptized Infant, because it is a superstitious relict of Popery."

Q. 70.—Is the ceremony of signing the forehead of those who are baptized by the Ministers of the Church of England "a super-

stitious relict of Popery?"

This ceremony is in no respect a superstitious relict of Popery, because we find that it was introduced many centuries prior to the invention of the superstitions of Popery, as we have the testimony of every contemporary writer that the Primitive Christians very carly adopted the same ceremony, preferring the sign of the Cross to any other external mark, because of the sufferings of Christ, that (as the heathens despised the Christian Religion, so) the world might always more easily discern what they were, and how little such contumelies affected them. In consequence, all of them at their Baptism, when first admitted into the Church of Christ, were signed with the Cross (being the "sign of the Son of Man") on their foreheads; for the forehead is the index of boldness, fear, shame, and bashfulness, and (as the pulse declares how the heart

works. so) the very thoughts of the mind may be discovered by the forehead;* therefore, the signing on the forehead testified their obligation, willingness, and resolution, amidst adversity and persecution to defend the Cross and Religion of their Lord with boldness and courage, and implied their dread to offend God, their trembling for fear of falling into temptation, and their blushing and being ashamed for the sins of mankind, as well as their determination not to be ashamed of the ignominy of the Cross, although contempt and ridicule should accompany their pious resolution: it also discovered to whom they belonged, and, therefore, we read that (like as Masters and Generals were accustomed to mark their Servants and Soldiers on the forehead, to know to whom they belonged) the "Servants of God" were required to be "sealed in their foreheads." + and the "Servants of the Lamb" to have "His name," or cross, "upon their foreheads," implying that they belonged to him; on which account, the Locusts spoken of in the Revelations, were forbidden to "hurt any but those men only which had not the seal," or cross, "of God on their forehead." As, therefore, it is evident that this ceremony of signing the forehead with the sign of the Cross was prevalent among the Primitive Christians in the earliest ages, therefore, the Church of England cannot be charged with having received it from the Church of Rome. but rather from the Primitive Church itself; and even admitting that one of the reasons on account of which it was adopted by the latter was because the Primitive Christians lived with Infidels, still as their chief object in adopting it was to express their willingness to glory in, rather than be ashamed of the service of Christ, it is a seremony equally necessary for the Christian Church in the present day; for although through the goodness of God she has not now to contend against the contumelies then offered by Infidels to the name and cross of Christ, yet, (unless we are strangers to the age in which we live, or dissemblers of what we both hear and see every day,) we cannot deny that Christ and His Cross are still the object of scorn and dishonour every where, and consequently, that glorying in the service of Christ will not fail to procure us from the present wicked world, the same reproach and obloquy that the Primitive Church encountered from Infidels and unbelievers. Now as the Church of Rome employs the same ceremony, (although they have superstitiously abused it,) let us suppose, for the mere sake of argument. that, however immaterial and indifferent the ceremony may be of itself, that they have made it nevertheless the subject of as great pollution as any heathenish idol has ever been; for example, that they honoured the Cross and the ceremony of it as much as they honoured Christ Himself, and, therefore, that they were as guilty

^{*} Ezek. ix. 4; Rev. vii. 3; ix. 4.—" From hominis, tristitise, hilaritati-, clementise, severitatis ésseu est." Plin. lib. xi. " Egolgásvorlas yág of aso yurouspos." Arist. Ethic. iv. a, 9.

† Rev. vii. 3.

† Rev. xxii. 4.

† Rev. ix. 4.

of Idolatry, as were their Pagan Forefathers in their adoration of the image of Cæsar, which they placed in a kind of Chapel, and carried with them in their armies, and adored as a God; * but let it not be forgotten that the Jews, although they could never be persuaded to admit that image of Casar which the Romans adored into the city of Jerusalem, nevertheless made no scruple about the image of Cæsar on their coins, which they knew very well no one did worship, and yet both were the image of Cæsar—or let us suppose that they superstitiously adored that cross, and therefore were as guilty of Idolatry, as were the Israelites in adoring the brazen scrpent in the wilderness; t let it not be forgotten, that Solomon appointed brazen images of the same shape to bear up the cistern of the Temple, and yet both were brazen serpents-or let us suppose that they superstitiously adored that cross, and therefore were as guilty of Idolatry, as were the Israelites in making Altars for Idolatrous purposes, (and which for that reason were afterwards destroyed by Ezechiah;) yet let it not be forgotten, that the tribe of Reuben erected similar Altars near the river Jordan-or let us suppose, finally, that in their adoration of the cross they were as guilty of Idolatry, as was Solomon in erecting Temples and Idols in honour of foreign Gods; yet let it not be forgotten, that Ezechiah (who was in that respect commended by God) did not destroy those Temples and Idols; because in his time they were no longer instru-ments of Idolatry. Now it cannot be denied, that there is as plain and as great a difference between the cross which Popish Superstition adored as Christ, and the ceremony of the cross which the Church of England uses only as a Sign of Remembrance, as there was between the image of Cæsar adored by the Romans, and the same image of Cæsar on the coins current among the Jews; or between the brazen serpent worshipped in the wilderness, and the brazen serpents which supported the cistern of the Temple; or between the Altars which Josiah destroyed because they were instruments of Idolatry, and the Altars which were afterwards erected near the river Jordan by the tribe of Reuben; or between the Temples and Idols framed by Solomon for Idolatrous purposes, and the very same Temples and Idols used no longer for that purpose, and therefore not destroyed by Ezechiah. It is, therefore, evident that we may reform superstitious abuses of the cross without its entire abolition from Religious uses; neither making it common. (as does the Roman Church several times upon every occasion, however trifling,) nor omitting it altogether. The Church of Lingland was content to shear she wished up a to Abytashe abolished at the Reformation very many ceremonies used by the Chusch of Rome in Bantism, although they ware of angient continuous the has permitted the sign of the cross to be made, but and, and that

^{*} Dio, lib. 4. Herodian lib. iv. + & Chron. in 2:1 + Band wax H 4; 2 Chron. Mark. 7.

et Baptism; she has even then deferred it until after the Sacrament has been administered, (although it is certain that the Primitive Church made it before it was administered.) in order to assure her members that she considers it no part whatever of the Sacrament itself, which is complete without it, and not in any respect bettered or perfected by it; as indeed she has declared in one of her Canons,* wherein she ascribes no power, or efficacy whatever to the sign of the cross; an assurance confirmed in her "Office of Private Baptism," in which she has totally omitted it, conceiving it to be a mere ceremonial declaration of the child's Dedication and Consecration Nor let it be supposed, that under all these circum-. by Baptism. stances she has acted unwisely in retaining this ceremony, seeing how available it may be made as a memorial of duty; for (as has been already observed) the fear of disgrace and ignominy being a sufficient restraint to prevent the commission of sin, and the fear of disgrace and ignominy being accustomed to show itself in the forehead, therefore, the sign of the cross imprinted on it, not only brings to the mind whatever Christ has suffered on that cross, and thereby wrought for our salvation, but it also serves to recal the yows made against sin at our Baptism. Hence the sign of the cross becomes an effectual, although silent monitor, warning us to avoid whatsoever may deservedly procure shame, and reminding us (at the very moment when required) of our duty. Of this St. Cyprian seems to have been aware, for he alleges this very ceremony of the cross on the forehead, amongst other arguments, as an exhortation to martyrdom in times of heathenish persecution and cruelty,-"Arm your forcheads," he writes, "unto all boldness, that the Sign of God may be kept safe;" and elsewhere, commending those who fell not away, during persecution, when the Church had rest, "those foreheads which the Sign of God had purified, kept themselves to be crowned by Him, abhorring the touch of the garlands of Satan;" t so that this ceremony, (or rather the remembrance of it.) prevented their Apostacy, In like manner, we cannot doubt but that the same sign of the cross on our baptized foreheads is a suitable and forcible memorial of the yow made at our Bantism to obey Christ, and to suffer willingly all reproach for His sake.

The state of the same same abuses of the cross without its to should be a fixed by the common and the fixed by the same state of the same of the same

Outsimes Tenthly, I object to the Institution of Godfathers and Godmothers, (or Sponsors,) at the Baptism of an infant, mot merely because I consider it an unscriptural entite, but because I think it impossible for any one (and especially an Infant) to answer for himself by proxy.

but what I cliefly object to in this Institution is the exclusion of the Parents from the office of Shouserank because they are thereby necessarity excused from stiking of Brethmen find the west for the trunch is the subspirit of the ment and the Church of the land dies. But a many find the subspirit of the land dies and the constant of the land on the land of the land on the land of the lan for when the former blossed the board column is to me and every Q. 71. By what anguments also you refates the preselling of objections against the appearance of Godfathers and Godmathers there can be no reason to risk as a right handware for anityand and to This ceremony is of very ancient institution, having been list to all duced so carly as thirty-three years after the death of St. Johns that Apostle. In reply to the objection that it is impossible for any one a to answer for himself by promp, it may be abserved, that athous Sponsors do not promise (nor iddeed can any one promise absolutely) in that the infant shall penform these duties, but merely that it shalled be instructed and admonished to perform them. Norvis iterrically that because the Parents happen to be excluded from the office of Godfathers and Godmothers, that they are thereby wecessarily. excused from taking upon them the religious instruction of their Infants after the object of the Christian Church by such exclusions.

sary to appooure other persons to undertake it also, or in addition presence it, or Trensmertanimitation is the Educate stimmed add of Wire, for that would be Idated it out it cannot possibly be greater Idelatry to sourch before two American choice associated organ OBJan !! Eleventhby: I object to the Rubric holich enjoins !! all Communicants to kneel at the receiving of the Sueray! ment of the Lord's Supper, not merely because our" Saviour and His Apostles did not kheel on that pecusion," but because such a posture countenances the Popish nillion's of the real presence in, or Transubstantiation of the Elements of Bread and Wine. Christ's noticed black and think Dath Sugar and the Come

was to provide additional security in a matter of such vital important tapped and notife excase them from that archious care and iddomin from which pothing can exempte them to for she were wisely count sidered that Parents were compelled by the laws of Nature to !! train apotheir children in the way they should gol 'owithout's promising it at their Baptism, and, therefore, she judged it necessity

Q. 72 Is it true that our Saviour and His Apostles did at .. during His administration of the last Supper, and does, the Church of England in requiring a different (that is, a knowling) posture, countenance the Popish notion of the igal presence in or Transubstantiation of the Elements of Bread and Wine?

It is very certain, that if our Saviour and His Apostles did not knowless that eccasion, they did not said because they must have laid, extended upon, couches; and therefore that our Dissenting Brethren (who inveriably sit) do not imitate them any more than the Church of England does. But we have great reason to believe that our Saviour and His Apostles did kneel on that solemn occasion; for when the former blessed the bread and wine, it being an Address to Gall, both He and His Apostles were in a posture of advration, and compidering how the receiving it differed from an ordinary meal. there can be no reason for supposing that they changed that posture. Be that, however, as it may, a sitting posture might perhaps be preferable if we presented ourselves at the Lord's Table, but to make some show, or dumb resemblance of a spiritual feast; but such an indolent posture ill becomes as there as receivers of grace at (the hands of Gods hence the Church of England requires all to kneel tordisplay "their humble and grateful acknowledgments of the benefits of Christ therein given to all worthy receivers, and for the a voiding of such profanation and disorder in the holy Communica as might otherwise ensue."* Now kneeling is a posture of piety, humilty, and conscious unworthiness; and as every communicant during the receipt of the sacred Elements is supposed to be praying for panden and grace for himself, his relatives, the Church, and all mankind, no posture can be too himble for such a purpose; and. therefore kneeling is a posture so appropriate and so called for. that even if it were ontionable, no good man, whose heart was elemented to Jegus Christ, would chouse any other. In requiring, therefore, this humble posture, the Church of England does not in than slightest degree "countenance the Popish notion of the real presence in, or Transubstantiation of, the Elements of Bread and Wine," for that would be Idolatry; but it cannot possibly be greater Idolatry to kneel before the Altar with the consecrated bread upon it, that to kneed before a pulpit with the Billie upon it; now the Church of England has fully and unequireally declared that we adore Christ and not the Bread and Wine; "lest," she says. "the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, he misconstrued and depraved; it is hereby declared, that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any corporal presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and, therefore, may not be allored; for that were Idolatry, to be abhorred of all faithful Christians; and the natural Body and Blood of our Saviour Christ are in Heaven and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."* In fact, if kneeling be the only argument in proof of Idolatry, the

[.] See Note to "Communion Service."

Lutherans and other Protestant Communions, as well as the Wesleyan Methodists in our own country, (who practise the same postere) are likewise guilty of Idolatry, and equally imitators of the Church of Rome; but is it so certain that this practice was borrowed from the Church of Rome-in other words, that it was introduced by, and originated in Popery? We have sufficient evidence to convince us that the Fathers of the Primitive Christian Church did either kneet, or else stand reverently, on this occasion, for many centuries prior to the corruption of the Church by Papal innovations; there was never one of them that sat during its celebration: indeed so far from being a Popish custom, it is rather the contrary; for the Pope of Rome invariably sits when receiving the Sacrament, which posture, as he practises it because it is his opinion that he is the Successor of St. Peter, and Christ's Vicegerent, which prompts him to use such familiarity with his Lord, so he derived it from the Arian Heretics, who first introduced it, because they stubbornly denied the Divinity of our blessed Saviour, and thought it no robbery to be equal with Him, and to sit down with Him at His table; for which reason only, the primitive posture of kneeling was hanished the Sociaian Reformed Church in Poland by a general Synod in the year T583, Maings box ic.; but the Church of Bugland has very properly discorded all ouch footenes, merely retaining the simple use of it, as used in the Ordinance, a llarring of the control of the contr and to the Ring in Marrigge, as foolish and superstitious in as a pledge of love, fidebry, friendship, and confidence, as a token huard but yithou done in communics continued but yithout the surprise of Hella in Mairches, and following in Marriage, is not footback and marriage is not footback and marriage. This question is one of those of which we may and y affirm buth the excellent Hooker) at hat is they are such silly things, at the troops easiness doth make them hand to be disputed bhin a seribus manupest for although it may be true that the Apostles shabe mowwhere mentioned that such things should be in the Chistian Church Livet their silence upon this subject (as has been already shown in does not prove such things to be either unlawful, or "foolish and superstitious;" it does not even prove them to be inconvenient. For with respectives Belle in Abunokes, it was divided to Middle Mand super stitique's to yantisa them, and to admit Confathers and God tho there to them, (as does the Whiteh of Rome,) but the Charchou Englished is suiffx the such fooleries; she hisearthem only one migration to assemble her members for the merformance of Diving Winship,

considering them as calculated to excite develops for as the actual of a bugle, at the approach of an enemy, inspires a glow, and an

associations which the sounds of Church Bells, cares along with them, do in effect produce much of the influence of sympathetic devotion; it being impossible for any one, who has Religion in his heart, or even in his imagination, to hear this invitation to Divine Worship, without feeling a sort of magical sympathy, which will instantly render him serious. Nor can the use of a Marriaga Ring be considered "foolish and superstitions," The bond of wedlock has been always more or less considered a religious and spored Rite; on which account the very Heathens themselves entitled it "holy,"di and the Hebrews called it "Conjugal Sanctifications" tabence me read that the Ancients used a Ring on auch an occasion in which they termed an "Annulus promubus," or Wedding Rings as did also the Jews, and the Primitive Christians, Indeed Lestallian expressly alludes to the use of a Marriage Ring among the Primiting Christians in these words, "Aurum nulla norat prester unice digitol quem sponsus oppignorabat propubo annulo 3 1 and Clemens Alexandrinus, and other Fathers of the Primitive Church cinform us that it was used to testify mutual love, or rather us a please of conjunction in heart and mind. It would indeed be if foolish and superstitious in the Church of England, to bring the Ring intethe Church (as the Church of Rome requires) in a hasip atorbians) and sprinkle it in the form of a cross, &c.; but the Church of England has very properly discarded all such fooleries, merely retaining the simple use of it, as used in the Ordinance of Marriage best Bridge of Popery; foren (and it et be a consider the Arabiage Ring as a pledge of love, fidelity, friendship, and confidence, as a token of irrevocable and endless continuance in such fidelity and friendthe Perfect the Berney and Rockedwich worth and Received it. of governing the family, and shrenting her with withorthy to slide? dollar till i seriebnen ereit be er er uckerte ein eganden aller bust hi ressou Albarouhi et took dfinais Ring from the hand and put it upon Josephilandand 1984) and basu as permand and lasting inchronic of the nowe made hat marriage of constanty and affection, and a conin the state of the subject of the state of not prove such things to be either unlawful, or "foolish and superstitions;" it does not even prove them to be inconvenient. For with OBline Silmeallithese panticulars Epenodive too favourable ardininglination in the Church of England to the Church haffallometo mod ocanual conscientions ly conform) to lie of Communication watth she has perfected her Tefor hidlion Monadous Oeremonies. Will be the removal of these monadous Oeremonies.

Gen, xli. 42,

The little works of actual training on to descript odd in sixed a le les recors yours. Dion Aprillia ii. j. & Kiddyrchia in Riviali Hab. de Benedictions. || Luke xvi, 22. T See Gen, xxxxiii. 18.

Q. 74.—Is the Church of England factly chargesple with the favourable an inclination to the Church of Rome in homepservance of Rites and Geremonies?

As in curing skillally it is necessary; to ascertain anot anighter part affected, but also the megaute on proportion of remedy to remove it, (which every one is not competent to addide,) so in separating from the Church of Rome, it was necessary not only to know in what respects that Church was corrupted, but also to learn how far we might safely proceed in removing these communiums. For let it be remembered; that it is not always possible to cure one contrary by the other contrary; because vices, have not only virtues, but other vices also in nature, opposite or contrary to them mad one vice may he in some respects more composite, or contrared surther, than either of them to that virtue, which holds the medium between both: thus liberality and covetonsusss. (the east a virtue, and the other a vice,) are not so contrary as the vices of coveredsmess and producality; and Religion and Superstition, (although the one he light and the other darkness,) are more mearly allied than Superatition and Profeseness, which are extreme, propositiary rices, therefore, it would be imprepar to attempt any reform of movetous ness, or superstition, by laboring to induce their nontranssuris. Brudigality and Profaneness; because we must not simply measure good by distance from evils " Hence by suparity of reasoning me may infer, that it is dangerous in any Reformation of the Church to seek that only which we find contrary to present evils pand, therefore, as not using at all is the most contrary, or opposite; to using ill, or abusing, we ought not to remedy the especialisticas abuse of profitable Rites and Ceremonies by their entire abolition; but rather to endeavour to restore those Rites and Ceremonies so their former perfect and religious use, which is by familia sounder and more efficacious mode of recovery. Now although wery many Ropish Ceremonies were rejected at the Reformation by the Church of England, (because considered inconsistent with the simplicity of Christian Worship, and calculated to perpetuate that superstition to which they owed their origin,) yet she saw fit ito retain a few Ceremonies which had been abused by Papiets, because they gode not forbidden in Scripture, and the ancient aid universal practice of the Primitive Church sanctioned them; for all things indifferent (that is, neither commanded nor forbidden in the World of God) may be lawfully received by the Christian Church; and these Ceremonies thus retained by the Charen of England being lawfel, were things indifferent, because the fact of their being abased by the Church of Rome, is no reason why they should be abblished altogether, or exchanged for others; like as Executah did not destroy the Idols and Temples which Solomon had purposely framed for the worship of foreign Gods, because he perceived that being

to want to want to want to be a fact to be a fact to the second of the s likely to effect any mischief us they had forment effected have duck the fact of their having been, and still being observed by the Church of Rome, render these Ceremonies less indifferent, and, therefore, bess lawful; for the Church of Maghand received them not from the Church of Rime; because they were the Rites and Ceremonies of the Ohdreh of Ohrist in the earliest ages, of which Church, the Charch of England being a part, she had the self-rame interest in them; which con Eathers before use in the Primitive Church had, from whom they have descended unto her; so that the Church of Empland does not retain them because the Church of Rome uses them. (God forbid, b speak reverently,) but because it would have been were simply to have abolished them; or ito have exchanged their foodthers. a indeed, even if we suppose the Charck of Angland to have received them from the Church of thome, and from no other Church still as the Church of Rome, before her corruptions; was a:Chiprehiof: God, and as the:Church of England has been proved? so trave becoived from: the: Church: of Rome nothing but what the Church of Rome is confessedly acknowledged to have received from the Primitive Churchs purporefathers in Christ, therefore, the argument in strictly thebsame, and we arrive by it out the same conclusion; namely, that it is not i uslawful for the Chayda th Hagland to the any aindifferent Ceremonies which the Church of Bonnie has used and approves of, unless it can be proved, (which it bower enaber) that it is unlawful to leave even so much as the grames which the Church of Rome gives to innocent things, however harmless in themselves, and of never so ancient continuance, without Buy other crime to charge them with than that they have been bo mindorsunate cas to be used in the Church of Rome and Indeed, riff the Church of England ought to reject overy indifferent thing that she has theeined from the Church of Rome, what aught she to do in the case of the Sagramental Bread; Bread in Bread in prescribed in the :Word of God an actually essential to the celebration of the Lond's Bupper, but, the kind of Bread is perhaps a thing indifferent; but the Church of Rome uses leavened Bread, therefore, the Church of England ought to use leavened Break; but the Greek Chunch which fas she denies the Procession of the Holy Ghast) is more heratical than the Church of Rome, uses leavened Bread. Because, therefore, the Church of Rome observes these Ceremonies, is not a sufficient reason why the Church of England, or any other Church, may not also observe them, excepting where they can be proved to be unlawful. Indeed, it is certain that the Geremonies of the Jewish Church may be lawfully retained in the Christian Church; and therefore, we find that the first fourteen Bishops of the Dioceson Church of Jerusalem were circumcised, that is, nutil some time after the overthrow of Jerusalem, in the reign of the Emperor

^{*} Quest. 63, 64, 65, 66, 67, 68, 69, &c.

Adrian: and if this were lawful with circumctated. Wholewise a Rite necessarily to cease, how much more is it lawful to retain Ceremonies which were not necessarily to be abolished, although practised by the Church of Rome-in fact, the question is not so much as to the kind, as to the number of Ceremonies in which we follow the Church of Rome, because the Presbyterians and our Dissenting Brethren have also followed the Church of Rome: unless that imitation can be proved to be an ornament to them. but a blemish to the Church of England. We may, therefore, conclude that our Dissenting Brethren are wrong in supposing that we cannot separate too far from the Church of Rome; and in measuring Religion (as in fact they do) by dislike of that Church; because if not, the Arians of the Church of Poland were fully instified in rejecting the Doctrine of the Trinity in Unity; for they acted under a persuasion that the cauker of corruption had extended into the very bones and marrow of the Charal of Rome. and that she held not a sound belief even concerning God Himself; and that the very belief of the Trinity was a part of anti-christian corruption, it being brought to pass, by the wonderful Providence of God, that the Bishop of the See of Rome should be famous for his triple crown. We may, therefore, conclude that the Church of England is unjustly chargeable with too favourable an inclination to the Church of Rome, merely because she retains whatever of good order or solemuity was found in that Church.*

[.] I have taken the liberty to subjoin the following extract from Dean Swift's "Tale of a Tub." It may be necessary to inform the reader who has not perused the Tale, that its facatious Author, by Peter, Martin, and John, retended Popery, the Church of England, and the Missenters; that by the coats given to them by their Father, he means the doctrines and discipline of Christianity; the Will of their Father alluded to, is the New Testament. In the course of the Story the Dean makes it appear, that the Bidest (Peter) had made very considerable additions to his own cost, and those of his two brothers, viz. shoulder-leaots, gold lace, silver fringe, ribbands, silver-tagged points, and embroidery, by which he refers to the pageantry, pompous vestments, and other unnecessary ceremonies and ornaments of the Romish Church, and that after assuming a primogenitural pre-sminence over his two brothers, and in consequence arrogated to himself many binsphemous and impious titles. a rupture took place between them, since Martin and Jack were no longer able to submit to and endure the rough usage and tyrannical treatment which they received from him, which rupture implies the Reformation. The Tale proceeds with relating how these two brothers having separated from Peter, in consequence of an examination of their Father's will, which vehemently decried the gaudy trappings on their coats, resolved to reform their vestures into the primitive state prescribed by it; that Martin highly acquitted nimself in the performance of this task, which he executed with landable moderation; that he did nothing, however trifling, without previous consultation of, and sapetion from his Father's will, to the true meaning of which he closely and scrupulously adhered, stripping off every decoration forbidden therein, but retaining these simple and decent ernaments, which served either for the purpose of neatness, or to hide or strengthen any flaw in the body of the cost occasioned by the continual tampering of the workmen upon it, or which could not be pulled off without damaging the substance of the cloth; and we are informed that, as he proceeded with the work of Reformation, (which his brother Jack made a work of destruction,) he carefully picked up the stitches with much caution, and thiligently gleaned out all the loose threads, as he went on, which proved to be a work of time. But we are told, and to this it is that I particularly request the reader's attention, an bearing upon the argument of the present chapter, that "his brother Jack entered upon the matter with other thoughts and quite a different spirit. For the memory of Lord Peter's injuries produced a degree of hatred and spite, which had a

.. INFERENCES, EROM, THE PRECEDING ARGUMENTS.

Because it has been proved that the Church of England has a lawful right to decree the observance of all Rites and Ceremonies, which are plain and unexceptionable in their nature, and significative of the end for which they were adopted; (elthough the Church of Rome, or any other Church, may observe the same Ceremonies.) therefore, it is the duty of every one to comply with shose Rites and Ceremonies.

much greater share of inciting him, than any regard for his Father's commands, since these appeared at best only secondary and subservient to the other. However for this medleg of humour, he made a shift to find a very plausible name, honouring it with the title of 'Zaal,'-Brimful, therefore, of this miraculous compound, reflecting with indignation upon Peter's tyrainy, and farther provoked by the despendency of Martin, prefaced his resolutions to this purpose :- What, said he, is rogue that locked up his drink, turned 1. away our wives, cheated us, of our fortunes, palmed his crusts upon us for mutton, and at last kicked us out of doors, must we be in his fashions?' Having thus kindled and milamed himself as high as possible, and by consequence in a delicate totaper for deginning a Reference. Along hel wet about the work immediately, and in three minutes made more despatch than Martin had done in as many hours..... Thus it happened, that stripping down a parcel of gold lace a little too hasfily, he rent the main body of his coat from top to bottom; and whereas his talent was not of the happiest in taking up a stitch, he know no better way than 9' We many it rights with packs rend and a skewer. But the matter was yet infinitely worse, (U record at with tears) when he proceeded to the embroidery; for being class by nature, and of temper impatient; within, beholding millions of with her sharequired the nicest hand and sedatest constitution to extitute, in a great ragefue took off the whole piece, cloth and ill, and flagg it into the kennel, and furiously thus continuing his career: 'Ah, good brother Hartin, said he, do as I do, for the love of God, etrip, thar, pull, rend, flay off all, that we appear as unlike the rogue Peter, we it is possible; I would not for an hundred pounds differtin, said he, carry the least mark about my, that might give occasion to the neighbours of appenting I was related to such a rascal.' But Martin, who at this time happened to be extremely phiegmatic and sedate, begged his brother of all love not to damage his coat by any means, "for he never would get such another; desired him to consider that it was not their busine to form their actions by any reflection upon Peter, but by observing the rules prescribed in their Patters will. That he should remember, Peter was still their brother, whatever faults or injuries he had committed; and therefore they should by all means avoid such a thought as that of taking measures for good and evil, from no other rule than that of opposition to him. That it was true, the testament of their good Father was very exact in what related to the wearing of their coats; yet was it no less penal and strict in prescribing agreement, and friendship, and affection between them, and, therefore, if straining a point were at all dispensable, it would certainly be so, rather to the advance of Unity, than increase of "Contradiction,"..... in short, Martin's patience put Jack in a rage; but that which most afflicted him was, to esserve his brother's coat so well reduced into the state of innocence, white his own was either wholly rent to his shirt, or those places which had escaped his cruel chitches, were will du Peter's livery. He would have been extremely glad to see his coat in the condition of Martin's, but infinitely gladder to find that of Martin's in the same predicament south his. However, since weither of these was likely to come to pass, he thought fit to lend the whole business attention turn, and to dress up necessity into a virtue. Therefore, after as many of the Fox's organishes as he could muster up, for bringing Martin to reason, as he called it, or as he meant to unto his own ranged, bob tailed condition, and observing he said all to little purpose; what, alas! was left for the forlern Jack to do, but after a million of scurrilities against his brother, to run mad with spleen, and spite, and contradiction. To be short, here began a mortal bromb between these two: Jack went immediately to new lodgings, and in a few days," &c. (See Swift's " Tale of a Tub," Section vi.) - I have inserted this extract merely because I considered it not wholly irrelevant to the subject discussed in the preceding Chapter; but not, however, with the pemotest in ention of drawing any comparison between our Dissenting Brethsen of the present day, (to whom I give full credit for conscientious motives in their opposition to Church Rites and Ceremonisi) and the sharacter described by Duan Swift under the appoliation of "Jack."

ween made for the sans of men in the death of Christ. I believe that the Soul does not take its light for happiness or misery (as the Christer ALP) adjand supposes into diately after it has left the body, but that it sleeps with the day of Judgment. Finally, Lam president it the day of Judgment. Finally, Lam president it is deadered to the Church of England, because she is am opposed to the Church of England, because she is opposed to the Scriptures and to human reason.

CHURCH OF ENGLAND.

O. 75.—How do you defend the Doctrine of the Tently it Unity as professed in the Charrh of England!

The Doctrine of the Trivity is the Doctrine of the Gospel, as it was strictly speaking of the Jewish Charch also, and the objections urged against it proceed entirely month also, and the objections urged against it proceed entirely month is been seen seed the behaves history of a speak strictly non false bane see seed in the how behaves the house of house of

I cannot subscribe to the Doctrine of the Trinity in Unity, because I believe that there is but one Rerson in the Godhead, viz. the Father; I am firmly persuaded that the Scriptures represent Jesus Christ as a mere man, and as having had no existence previously to His birth by the Virgin Mary, I, therefore, cannot consider Him a proper object for Divine Worship; I also can find no authority in Scripture for the Deity and Personality of the Holy Spirit. I moreover contend (in contradiction to the Church of England) that the nature of Adam was not corrupted by the Fall, and, therefore, that there is no degree of moral incapacity in the present race of men. I can see no warrant in the Scriptures for supposing that the Holy Spirit exercises any influence upon the human mind. I cannot admit that an Atonement has

been made for the sins of men in the death of Christ. I believe that the Soul does not take its flight for happiness or misery (as the Church of England supposes) immediately after it has left the body, but that it sleeps until the day of Judgment. Finally, I am persuaded that the tagenty of Hence and definal. In all these notions I am opposed to the Church of England, because she is opposed to the Scriptures and to human reason."

HERE ENGLINE

Q. 75.—How do you defend the Doctrine of the Trinity in

Unity as professed in the Church of England?

The Doctrine of the Trinity in Unity is the Doctrine of the Gospel, as it was strictly speaking of the Jewish Church also; and the objections urged against it proceed entirely upon false principles, the shall be shown that the Scriptures of the Old and New Testaments are copious and conclusive upon the subject, which will endeavour to prove by citing those passages in which, first, Jesus Christ is represented as God, that is, of the same divine nature with the Father that sent Him; secondly, in which the Holy Ghost is represented as God, incomprehensibly united with the Father and Son; and thirdly, in which the Persons of God are declared to be three in number, distinguished by the personal names of the Father, the Son, (or Word,) and the Holly Spirit, and by their different Offices, and yet strictly and really united in their nature, essence, on substance; that is, a Triune God, not one and three in the same sense, but one in nature, and three in person. I will prove then, first, that Jesus threat is represented in the Old and New Testaments as God. that aily of the same divine hittire with the Father that sent Him; and think belief reed not observe that our Sociain friends are mistaken in their stairm persuasion that Christ had no existence previously the His Birth by the Viegn Mary;" because He says of Himself, "Refere Abreham was, I am," and St. John declares that "He came from above; 't moreover, it is recorded of Him, that "He was rich, yet for our cakes He became poor,"; and, therefore, He must have heen rich before He was poor; but as He was born poor, and in a stable, and continued poor during His stay on earth, consequently. He must have existed previously to His Birth by the Virgili Mary; and, therefore, John the Baptist expressly declares of Him, (although our Saviour was born after John,) "He that comellivafter me was before me:"S in fact, it is evident that He existed even prior to the creation of the world, because "all things were made by Him, and without Him was not any thing made that

was made; " and He Himself bays, "Glorffy me with that glory which I had with Thee before the world began." This preexistence was as God, as shall be made to appear from numerous passages both of the Old and New Testaments; the former, speaking of Him as a Person of the Godhead, before Has Incarnation, sand the latter being the History of Him after His Incarnation, which He appeared as "the first-born of many brethren," Behold a Virgin shall conceive," writes the Prophet Issiah, "and bear a Son, and shall call His name Immanuel," which (as St. Matthew affirms) "being interpreted, is God with us;" the same Propliet declares, that "unto us a Child is born, unto us a Son is given, and the Government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, the Mighty God. T' The Prophet Jeremiah affirms, "This is the name whereby He shall be called the Lord, (or according to the Hebrew, Jehovah,) our Righteous ness:"** and the Prophet Zechariah calls our Saviour the Dord, (Heb. Jehovah.) who was to be pierced-"In that day, saith the Lord, (Jeliovah) they shall look on me whom they have pickett! for it is evident that He meant our Saviour Jesus Christ, who have upon the cross, or else St. John would not have been so bold as to consider this prophecy as fulfilled in our Saviour, to whom he applies it-"They shall look on "Him (Christ) whom they have pierced." To leave the Old Testament for the New, it will be my endeavour to establish the Deity of our blessed Saylour from the words of His own Apostles and Disciples, for which purpose I shall examine them in the order in which they are set down and our authorized Version. St. Matthew, whose Gospel is placed first. informs us, that He was "called Emmanuel, which being interpreted is, God with us;" Sh that immediately after His Incarnation, the Wise Men of the East "fell down and worshipped Him!" that He Himself (i. e. Jesus Christ) forbade the Devil's tempting Him, salely upon the ground of His Divinity, "It is written," sails He, "thou shall not tempt the Lord thy God," IT and that His Apostles worshipped Him as a Divine Being, for He records the case of St. Peter, who prayed to Him, saying, Dord, save saye and who, together with the other Disciples, "that were in the shift came, and worshipped Him." In St. Wark, the hexte of the Evangelists, we read, that one of His Disciples Vif He may be so termed) prayed to Him, saying, "Lord, help thou thine hiselieft" St. Luke, whose Gospel' is placed after that written by St. Matk. records of the Angel Gabriel that he declared to Zechariah respecting John the Baptist, that "many of the Children of Israel shall he (i.e. John) turn to the Lord their God, and he (i.e. John), shall go before Him;" I that is, before the Lord their God; even

[#] John i. 3 † John xvii. 5. † Rom. viii. 29. 14 Iba. vii. 14. 15 | Cohn. viii. 29. 15 Iba. vii. 14. 15 | Cohn. xii. 410. 15 | John xix. 37. 15 | Matt. i. 11. 15 | T Matt. iv. 7. 15 | Mark. xiv. 30. 38. 15 | Luke i. 16. 17.

Jenne Christy for John went before Jenne, who is the only person that is said to come after him. He that cometh after me, scc.;*
the same Exampelist usures us, that "of the Kingdom of Christ there shall be no end;"t that John the Baptist was called "the Prophet of the Highest, (because he) went before the face of the Land, (i.e. Jesus Christ, t) to prepare His way before Him;"S this Evengelist also (like Sts. Mutthew and Mark) expressly declares that His Apostles prayed to Him, saying, "Lord, increase our faith. Lastly, St. John, (who has written more fully upon this subject than any, of the three preceding Evangelists,) affirms that "the Word was God;"I that (although conscious that "He that made all things is God," yet) "all things were made by the Words "* that Christ Himself " calleth His awa Sheep," + and said to Peter, "Feed my Sheep," tt calling Himself also "the Sheephard is of the Sheep, although the Psalmist declares that 4.the Lord, He is God, we are His people, and the Sheep of His pasture:" and that "the Lord (Hebrew, Jehovah) is our stepherd;" II again, when "Philip said unto Him, Lord, shew us the Father," St. John has recorded our Saviour's reply to have bean, it hast thou not seen me, Philip I, he that hath seen me, hath seen the Father, for Lam in the Father, and the Father in Me;"(1) the same Evangelist has informed us, that when St. Thomas recognized, the person of our Saviour, who bade him "not be faithless, Int believing," that he answered and said, "my Lord and my God;" and that, St. Peter admitted His divine omniscience, saying, "Lord, thou knowest all things." In the Acts of the Anasties, it is recorded of Stephen, that at the point of death he prayed, "Lord Jesus, receive my Spirit;"(4) and that St. Paul enjuined the Presbyters (or Elders) of Ephesus, to "feed the Church of God, which He (God, i. e. Christ) had purchased with His own blood,"(9) I will now turn to the Apostolical Epistles, satisfied (as every reasonable Christian must be) that "Christ and His Pather are one's (buo) Being, (6) and that it is our duty to "honour the Son, even as (that is, as much as) we honour the Father," because the former "made Himself equal with God."(8) Paul's Epistle to the Romans, we read, "of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever."(9) In the first Epistle of the same Apostle to the Corinthiaus, the Primitive Christians are recorded by prayer to have "called upon the name of Jesus Christ our Lord; (10) it is also affirmed in the same Epistle, that "the second Man (i. e. Christ) is the Lord from Heaven (11) and in the second Epistle, that "God was in

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^{**} Mate: #5. 5; xi. 16. * | Tieke i. 83. 3 | Mate: xi. id. * | Luke 2. 28. * | H. Luke xvii. 6. 9 John 1) 1. ** * John 1: 3. * | † John xi. 3. * | ‡ John xi. 16. * | 4 John x. 16. | M. Peal. e. 3. * | ¶ Peal. xxiii. 1. (1) John xiv. 8. 9. 11. (2) John xx. 28. (8) John 21. Pr. (4) Acts vii. 50. * (5) Acts xx. 28. (6) John x. 99. (7) John v. 23. (8) John 21. Pr. (9) Rom. ix. & (10) J. Cor. 1. 9. (11) I Cor. xv. 47.

Christ, reconciling the world to Himself."* In his Epistle to the Galatians, St. Paul, (who had elsewhere declared that "by Revelation God had made known unto him the mystery," &c. nevertheless) tells the Galatians that he "neither received it of man, nor was he taught it but by the Revelation of Jesus Christ. that is (if compared with the former passage) of God. In his Epistle to the Ephesians, St. Paul alludes to the declaration of the Psalmist that " God had ascended on high, and led captivity captive," asserting that, "when Christ ascended upon high, he led captivity captive," I and, therefore, Christ, in the opinion of the Apostle, was also God. In his Epistle to the Philippians he writes, "That ye may be sincere, and without offence, till the day of Christ,"** which event St. Peter distinctly calls "the day of God;"++ in the same Epistle to the Philippians, St. Paul affirms. that Christ "thought it not robbery to be equal with God;" and, therefore, he requires that, at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;" SS and he declares, "We look for the Saviour, the Lord Jesus Christ, who is able even to subdue all things to Himself." In his Epistle to the Colossians, St. Paul affirms that "by Christ were all things created, that are in the heaven," &c.; "I that "in Christ dwelleth all the fulness of the Godhead bodily," (1) and he requires us to "forgive one another even as Christ forgave us, "(2) although the same Apostle enjoins us to "forgive one another even as God (i.e. Christ) hath forgiven us." (3) The same Apostle, St. Paul, writes to Timothy, Bishop of Ephesns, that "God" (that is, of course, Christ) " was manifest in the flesh;" and requires him to "keep this commandment without spot, until the appearing of our Lord Jesus Christ, who is the blessed and only Potentate, the King of Kings, and Lord of Lords," &c. (*) In his Epistle to Titus, he writes, "Looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ," (6) In the Epistle to the Hebrews it is recorded, that "all the Angels are commanded to worship Christ;" and the words of David, but unto the Son He saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is Thy Kingdom, are in this Epistle applied to our Saviour. In the first General Epistle of St. Peter, (as Isaiah had prophesied that "the Lord of Hosts should be for a stone of stumbling and rock of offence,") so St. Peter uses the very same words in allusion to our Saviour Jesus Christ, "the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of

^{# 2} Cor, v, 19.
Eph. iii. 2. 3.
10 Gal. i. 12.
Pal. ixviii. 17. 18.
Phil. ii. 10.
2 Pet. iii. 12.
Phil. ii. 6.
Phil. ii. 10.
See Col. i. 18. 17. 18.
(1) Col. ii. 20.
(2) Eph. iv. 22.
(4) 1 Tim. iii. 16.
(5) 1 Tim. vi. 14. 15.2 18.
(6) His. 18.
(7) His. ii. 18.
(8) His. ii. 18.
(9) His. ii. 18.
(1) His. ii. 18.
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offence,"* and, therefore, Christ Himself is the Lord of Hosts; in his second General Epistle, St. Peter uses this mode of expression, "Through the righteousness of our God and Saviour Jesus Christ;"+ and in the same Epistle, (although it is written in the Prophecies of Isaiah, "I, even I am the Lord, and besides me there is no Saviour," yet) St. Peter calls Christ "our Lord and Saviour Jesus Christ;" therefore, if Jesus Christ be "our Lord and Saviour," (and He is elsewhere called "the Saviour of the world,") and yet "there is no Saviour besides God," Jesus Christ must be also God. In the first Epistle of St. John it is written, "We are in Him that is true, even in His Son Jesus Christ; this is the true God and eternal life." T St. Jude in his Epistle describes Jesus Christ as "the only wise God our Saviour;" ** and speaks of those "denying the only Lord God and (i. e. who is) our Lord Jesus We now come to the Revelations, in which we meet Christ."++ with the following conclusive passages: "I" (that is, Jesus, as is evident from verses 13 and 17 of the same chapter) "am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty: "!" again, (although it is declared of God, "Thou, even Thou only, knowest the hearts" of all the Children of Men," SS yet) the very same is said of Christ, "All the Churches shall know that I am He, which searcheth the reins and hearts," and, therefore, Christ is God; again, the Angel that appeared to St. John was the Angel of the Lord God, and the Lord God sent him, for it is written, "the Lord God of the Holy Prophets sent His Angel to shew unto His Servants the things which must shortly be done;"II and yet this same Augel was the Angel of Jesus, and Jesus sent him, because we read in the same Revelations, "I Jesus have sent mine Angel to testify unto you these things in the Church;" again it is recorded, "Behold I (Jesus) come quickly, and my reward is with me," (2) which is a strict accomplishment of the Prophecy, "Behold, the Lord God will come, His reward is with Him;"(3) finally, it is written, "I (Jesus) am Alpha and Omega, the Beginning and the End, the First and the Last," and yet Isaiah declares, "Thus saith the Lord of Hosts, I am the First, and I am the Last, and besides me there is no God;" and, consequently, as there is no God besides Him who is the First and the Last, and yet Jesus Christ is the First and the Last, therefore, there is no other God besides Jesus Christ, that is, Jesus Christ is God, and of the same divide haddre with the Father that sent Him. I hasten now to prove, in the second place, that the Holy Ghost is God, incomprehensibly united with God the Father and God, the Son, and yet

a Person distinct both from the Father and the Son. And, first. I will endeavour to prove that the Holy Spirit is a Person. Now by the word Personality I mean to acrm that the idea of a personal agent is conveyed throughout Scripture in reference to the Holy Ghost, at least so far as to assure us that a simple mode of operate tion, or a mere attribute, is not designed. I am ready to admit that the word person is not employed, but the perbonality (b) the Holy Ghost is nevertheless strictly intended, and that for two reasons; first, because the sacred Evangelist invariably employs the personal pronoun "exerce," which cannot consistently he applied to any but a personal agent; thus St. John writes, the When He (i. e. the Holy Ghost) is come, He shall not speak of Himself: but whatsoever He shall hear, that shall He speak ; Me shall glorify me; for He shall receive of mine, and slialloshed it unto your the and, secondly, because the 'personal properties of knowledge, will. and voluntary action are ascribed to the Holy Ghost, f. All these" (writes St. Paul, in speaking of the gifts of the Holy Ghost) of that one and the self-same Spirit worketh, dividing to every one severally as He will ," + " The Spirit searcheth all things, year the deep things of God;" the Ye are led by the Spirit of Chad;"S "The Spirit itself beareth witness with our Spirit, that we are the Children of God;" "The Spirit also helpeth out infamities and itself maketh intercession for us; Is "The Spirit, said unto Phill. Go near, and join thyself to this Chariete " They were forbidden of the Holy Ghost;"++ "The Spirit suffered them not it besides other texts without 'number, which prove that the inbrasne dant, testifying, coming, receiving, showing, blacking, hearing, speaking, working, dividing, willing, searching, leading, bearing witness. helping, making intercession, &c. are applied to the Holy, Shirit. and exclusively restricted to personal agency. Satisfied, therefore. as we must be, that the Holy Spirit is a Person distinct both from the Father and the Son, we will examine a few of the passages in the Old and New Testaments in which the Holy Spirit is represented as God, and in nature, essence, or substance, incomprehensibly united with God the Father, and God the Son, although personally distinct from them. I must not here be supposed to allude to those numerous passages in which He is called "the Holy Spirit," the "Spirit of Holiness," the "Spirit of Truth," the "Spirit of Powen," the "Spirit of Wisdom and Knowledge," the "Comforter," the " Eternal Spirit," &c. but to those in which He is expressly called God: thus in the Psalms, David in acknowledging the omnipresence of the Holy Grost, says, "Whither shall I go from thy Spirit ?" SS but immediately after, in the very same verse, shews it to be the omnipresence of God Himself "Il I ascend up into heaven, Thou

art theres' necessarily implying that the terms Thou and Thy Spirit were equirelent, that is, equally conclusive for the immediate presence of the divine nature itself; again, as the Prophet Isaiah declared that he " heard the voice of the Lard of Hosts (verse 5) saying, Go and tell this people, Hear ye indeed, but understand not," &c. * so these very words, which the Prophet declares to have been spoken by the Lord of Hosts. are elsewhere recorded to have been spoken by the Holy Chost, "Well spake the Holy Chost, by Esaias the Prophet, unto our Fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand." &c.; + and, therefore, the Holy Ghost is the Lord of Hosts. the New Testament, it is recorded in the Gospel by St. Matthew. that our Saviour exhorted His Disciples to "pray the Lord of the harvest, that He would send forth labourers into his harvest," but this Lord of the harnest to whom Christ directed His Disciples to pray was, the Moly Ghost, as is evident from the fact that all Ishbitrers into the barvest are declared to be "sent furth by the "Moly Ghost;" & again, it is evident that the Holy Ghost is abso-Intely God from the very circumstance that as Jesus Christ was called "the Son of the Highest," (that is, the Son of God,) so the reason given upon this occasion why He was so called, was botely because He was begotten by the Holy Ghost, "The Holy Gliost shall come upon thee, and the power of the Highest shall sovershadow thee; Merefore also that high thing which shall be born of thee shall be called the San of God;" I that is, (as we (understand it,) of the Supreme and true God, besides whom there spino other, which the Davils themselves acknowledged, saying, "Jesus, thou Son of God Mast High;" ** now, as the person in Rod? whole Son Jesus Christ is here said to be, is the Holy Ghost. by whose mower (called "the power of the Highest,") He was begotten of the blessed Virgin, and thence called the Son of God. therefore, the Holy! Ghost is God; again, our blessed Saviour liminires, " If I with the finger of God cast out Devils," &c. ++ which is the same as if He had said, "If I by God Himself cast what Devils," (the "finger of God" being only a metaphorical expression for the immediate payer and agency of God,) but it suppears from the parallel passage in St. Matthew's Gospel, ("If I "with the Spirit of God cast out Devils," 31) that this particular act soff "the finger of God," (that is, of God Himself,) was the act lof the Spirit, therefore, the Spirit is God Himself; again, "that which is born of the Spirit" SS is declared to be "born of God," ||| and, therefore, the Spirit is God; again, "It is written in the Prophets, and they shall be all taught of God,"II and yet this wearne teaching is declared to be the teaching of the Holy Ghost,

^{**} Isa. 41: 5. 4 Acts fix viii. 20. 27. 7 # Matt. in. 38, 4 Acts xiii. 4. | Luke i; 32, 4 Verse 35. 4 * + Luke viii. 28. * + † Luke xi 20. 1 Matt. xii. 28. 4 John dii. 6. | | | | | | 1. John v. 4. | 1. 47 John vi. 45.

"not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," in which latter passage the wisdom of "man" is so directly opposed to the wisdom of the "Holy Ghost," as necessarily to prove the Holy Ghost to be God; tit is written, "He (the 'Spirit of Truth') dwelleth with you and shall be in you." and, therefore, it is elsewhere said, "God is in you of a b again, when St. Peter asked Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost," & He immediately adds, "Thou hast not lied unto men, but unto God," again, St. Paul affirms, "The Temple of God is holy, which Temple are we !"I but the reason why they were the Temple of God is assigned in the same Epistle, "Know ye not, that your Bodies are the Temple of the Holy Ghost;" ** therefore, if we are the Temple of God, because we are the Temple of the Holy Ghost, the Holy Ghost is God; again, although it is distinctly asserted of the Ministerial Office that "no man taketh this honour to himself, but be that is called of God," tt yet "The Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them; finally, we read that "Holy men of God spake as they were moved (i. e. inspired) by the Holy Ghost," SS but it is distinctly declared that "all Scripture is given by inspiration of God," and, therefore, the Holy Ghost is God. From what, therefore, has been already urged upon this subject, we may rest satisfied that not only is the Father God, but also is the Son God, and the Holy Ghost God. In fact, we cannot have more conclusive evidence to support the doctrine of a plurality of persons in the Divine nature, than the use of the Hebrew name ".Alehim," (translated in the Old Testament God,) which although a noun substantive of the plural number, and regularly formed from its singular, is nevertheless frequently joined with verbs and pronouns of the singular number; again, it is written, "And God said, let us make man in our image, after our likeness," I in which God speaks of Himself in the plural number, because He consists of more persons than one; If And the Lord God said, Behold the man is become like one of us; "(1) "And the Lord said, Let us go down and there (Heb. let us) confound their language;"(2) "And it came to pass when God they caused me to wander from my Father's House:" 4 "I heard the voice of the Lord, saying, whom shall I send, and who will go for us;"(4) "Remember thy Creator (Heb. Creators) in the days of thy youth:"(5) "The most high God gave to Nebuchadnezzar a kingdom and majesty, and glory and honour and they (that is, the most high God who had given it to him) took his glory from him; 160 I might indeed subjoin numerous other passages to prove the

pluralities of persons in the Godhead, Wherein God is spoken of, or speaks of Himself as of more persons than one, but it is unnecessary) . I how proceed; in the third place, to prove that (as we best seen that the Fasher is God, the Son is God, and the Hole Check he Gody sand that "there is a plurdity of persons in the Godhead, vs) the persons of God are not more nor less than three, distanguished by the personal mames of the Father, the Son, and this Holy Girout, and yet strictly and really united in their nature, backhee or endstance. Thus in the Old Testament, God is often Spalmen of as one in some respects, and as three in others; we read that three Angels appeared to Abraham, when one would have section of the the Cherubian upon the Ark were so constituted as dividently to prefigure the Pather, the Godhead and Manhood of the cold, wand the Holy Choot; that in the Form in which the Bight Priest was commanded to bless the Children of Israel, the makes of the Lord (Heb. Jekovah) was repeated three times, in immediate reference to the Futher, Son, and Holy Ghost... The Lionau Mesh thee and Reep thee," (the Futher being the Author of Blessing and preservation,) The Lord make His face to shine bros thee, and be gracious unto thee," (grace and illumination being from the Son, by whom we have the light of the knowledge obthe glory of God; in the face of Jesus Christ,) and "The Lord his up die countenance upon thee, and give thee peace," + (peace Being the eff to the Spirit, whose name is the Comforter, and whose first and best fruit is the work of peace;) and there is a tradition among the maconverted Jews, according to Bechai, one of their Rabbier, Hat when the High Priest pronounced this blessing over the people whe lifted up his hands, and disposed his fingers into such a form we to express a Trinity," t but even if this were not the case, the form of blessing itself is a plain argument that there are three persons to whom the great and incommunicable name of Westendis applied; whilst the whole Form concludes with, "and the bishall put my name upon the Children of Israel, and I will Bless them; which implies a unity in essence; again, "By the World (ile the Sons) of the Lord, (Heb. Jehovah, the Father.) weathe ithic became made, and all the hosts of them by the Breath (Mebal Spires) of His mouth," that is, the Holy Ghost, who is Walleds withe Spirit of God, and the Breath of the Almighty;" while Christ says, "And now the Lord God (i. e. the Father) and His Spiret (i. e. the Holy Ghost) hath sent Me, (i. e. the Son) beging dit is written, "And one cried auto another and said, Holy, Halen Holy is the Lord of Nosts," I "not content," as Origen

^{### 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 190 | 19}

^{**} Numb. vi. xa, occ.

** Numb. vi. xa, occ.

** Elevatione manume sic digitos composait, ut Triada exprimerent.** See Observ. Jes. de

** See April 1. See Observ. Jes. de

** See Observ. Jes. de

*

says, "to say it once, or desice; but they take the perfect number of the Trinity, thereby to declare the manifold holiness of God: which is a repeated intercommunion of a threefold holingase the holiness of the Father, the holiness of the only begotten Son, and of the Huly Ghoets" again, "Seek ye out of the Book politic Lord and read-for, my mouth it; both commanded, and His Spirit it hath gathered them,"t. In the New Testament we resul, that at the Baptism of our blessed Saviour, the Futher declared Him to be." His beloved Son," t and the Holy Ghost visibly descended upon Him in the form of a dovegise that all three persons of the Sacred Trinity co-operated in the work of human salvations the Father in His public avowal of the appointment of His Son, as there Redeemer and Mediator-the Son's acceptance of that office, and the sanctification of the Moly Spirit, which He afterwards communicated to His Apostles; the Form of Christian Baptism, is a see less forcible argument, " Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," in which the word "name" is employed (instead of "names") to express the Unity, as the whole Form does the Trinity; of God: the Apostolical Bonediction proves the same, "The grace of our Lord Jesus Chrish and the love of God, and the Communican of the Holy Ghostsill again. A The Lurd (i. e., the Holy Ghost I) direct your bearts into the love of God (the Bathen) and note the patient waiting of Christ." It is also evident that there is no diversity of mature. hor any essential subordination in the persons of this Godhead, because the Scriptures have distinctly assigned the nery dame numes, and attributes to all thresipersous, that is, to God in thire persons, and, therefore, that these three persons are but one God and that although there are three distinct agents, yet that I buteria but one and the same divide agency: thus, the introductional In thick is not capable of any such equivocal interpretations as that of God, bethuse tit has, no plural, is indominicable to any derived drenested Being, and is speculiar to the divine nature, sas being descriptive of it) is applied to the Fuller state familiand double Holy Chost ... The Lord our Godis one Jehovah ." * and St Choni while equanie done is Irhovah, art the most high are bill the earthy the vet Christia called Johann, for it is written of Him. to This is old is name whereby Her (i.e. Christ) shall be called Jehovak dur vighteouspess,"II and so is the Holy Spinit also so eatled; for "The Lord Jehonah put forth the form of a hand, and took me by a look of mine head, and the Spirit lifted me up. 1866 in which passage the name of the Lord Jehovah, and the name of

the Spirity do both belong to the same person, and me it is elsewhere written, "The Spirit of Jehovah came upon Samson," yet it is shortly afterwards declared, that "Jehovah Hanself: departed from him, 15 and as it can never be proved that the person who odnie upon him was one, and the person who departed from him tous develocity we must wonclude that the Spirit is Johdouk; the sadte Trinity (Father, Songand Holy Chost) is called the 2 God of Island," for "the multitude glorified the God of Israel," + and Withe Children of Israel," whites St. Luke, "shall he (il ie. John) sain to the Lord their God, and he shall go before Him;" that is! before Christ, the Lord God of (the Children of) Islad, and withous pirit of the Lord opphe by me,"—"the God of Andil baid, &c. in which case, unless he who spake was one being, and herthan edid was another, the Spirit is the God of Israed, in like manner, the same Trinity is said to be the one Lord, the Creator of the world, for although it is written, "I am the Lord that makethiall things, that stretcheth forth the beavens alone, that aprendeth: abread the earth by myself," yet "by athe Mord (Christ) of the Lord (the Father) were the heavens made, and all the liest of them by the Breath (Heb. Spirit) of His mouth, Board, therefore, (if the Word and Spirit made the heavens,) the Ruther, with the Word, and the Spirit, are the wione Lord and Greator, of all. things hand that the same Trinity in Unity made all mankind for it in written, or the Lord He is God, it is He that bath made us, ill and veto Aby Him (Christ) were all things made, I and A the Spinit of God (says Job) hath made me; !** moreover it is written, that extilere is one Langiver who is able to save and to destroy; "ft but the Father; the Son, and the Holy Chost are this one Laurginer. for Std Paul writes, "I myself serve the Law of God"II the Pather. MBallif the Law of Christ, SS and "the Law of the Spirit of Life: !! so that this Law is derived from, and founded upon, the hadivided authority of the Father, the Son, and the Holy Ghost's bence we read that this Trivity in Unity is equally Omnipotent. Omniphesent, Eternal, and Holy; Omnipotent, because the Scripturan havelascibed divine power, and that in the same exercise of it, (vizithe ministry and miracles of St. Paul) to Christ and the Sphilt in common with the Father, "the grace of God given unto he by the effectual working of His power, "All "the power of Christ may rest upon me,'1(1) and with ,"signs and wonders by the bowen of the Spirit of God," (2) for although this is the same God adiounocreth all in all;"(8) yet !! Christ is all and in all,"(4) and thath these workets that one and the self-same Spirit; " - Amnir present, for it is written, "Do not I fill heaven and earth, saith

the Lord," and yet St. Paul speaks of "the fulness of Christ that fileth all in all," and David enquires, "Whither shall I go then from thy Spirit? If I go up into heaven, thou (i. e. thy Spirit) art there; if I go down into hell, thou (i. e. thy Spirit) art there also,"1-Eternal, for St. Paul speaks of "the mystery, made manifest according to the commandment of the Everlasting God,"§ and yet St. John declares that Jesus is " the First and the Last." (that is, Everlasting,) and St. Paul affirms that Christ "offered Himself through the **Bternal (or Everlasting) Spirit," I—and **Holy, for although it is written, "O Lord, thou only art Holy," ** yet in reference to Jesus Christ, we read, "but ye denied the Holy One, and desired a murderer to be released unto you," &c. ++ and in reference to the Holy Ghost, "Ye have an unction (or, an anvinting) from the Holy One," It that is, the Holy Ghost, who is elsewhere called "the Spirit, the Holy One." In a word, I need not add that numerous passages in Scripture could be cited to prove that the Father, the Son, and the Holy Ghost, concur, after an inestable manner, in the same divine acts; thus it is recorded respecting the raising the Body of Christ from the grave. " God' (i. e. the Father) hath both raised up the Lord, and will also raise us up by His own power," and yet Christ has affirmed, "Destroy this Temple, (i. e. His Body,) and in three days I will raise it up,"II and St. Peter assures us that "Christ, being put to death in the flesh, was quickened by the Spirit;"(1) and respecting the commission and authority to preach the Gospel, St. Paul has: not only declared "our sufficiency to be of God (the Father) who hath made us able Ministers,"(5) but that it was "Jesus Christ, who counted him faithful, and put him into the Ministry,"(3) and moreover enjoins the Preshyters of Ephesus to "take heed to all the flock over the which the Holy Ghost had made them Overseers;"(4) and although the elect are " sanctified by God the Father,"(5) yet "He (i. e. Jesus Christ) that sanctifteth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren,"(6) and, that all such are "eanctified by the Foly Ghost,"(7) &c. &c. (8) Hence we may conclude that the Father. Son, and Holy Ghost, are three persons in one God. Nor let it be supposed that a doctrine, which makes God three in one respect. and but one in another, is unreasonable or contradictory; it may indeed be mysterious and incomprehensible, because the period has

 [#] Jer. xxiii. 24.
 + Eph. i. 28.
 ‡ Paal. cxxxxix. 7. 8.
 § Rom. xvi. 25. 26.
 || Rev. xxii. 13.

 ¶ Heb, ix. 14.
 ** Rev. xv. 4.
 †† Acts. iii. 14.
 ‡‡ 1 John ii. 20.

 ¶ 1 Cor. vi. 14.
 ¶¶ John ii. 19.
 (l) 1 Pet. iii. 18.
 (2) 2 Cor. iii. 5. 6.
 (3) 1 Tim. i. 12.

⁽⁶⁾ Acts v. 28. (5) Jude, ver. 1. (6) Heb. ii 11. (7) Rom. xv. 16. (8) Compare Deut. vi. 16; 1 Cor. x. 9; and Acts v. 9; also 1 Cor. ii. 16. and Rom. viii. 27; also 1 Thess. iv. 3; Acts xxii. 14; and 2 Pet. i. 21; also John vii. 28; Rev. iii. 7; and 1 John v. 6; also Deut. xxx. 29; Col. iii. 4; and Rom. viii. 10; also John v. 21. and vi. 63; also John vi. 45; Gal. i. 12; and John xiv. 36; also 1 John i. 3; and 2 Cor. xiii. 16; also 1 Cor. xiv. 25; 2 Cor. xiii. 24, John xiv. 17; 2 Cor. vi. 16; Ephes. iii. 17; and Rom. viii. 11; also Phil. iii. 15; Gal. i. 12; and Luke ii. 28.

ode Lobda od allim atrait. Bu mosperiestain od abdes boy with Asyttan searching italiandduntii Godeandii tolidiad out tilie/Almighty dudto verfection #13 .. The inspired writer of the Pantateuch diff not think that in apetiting cof the original formation of man, when he inchtioned the third said the batta of this instruction with a Body! Biblis Breath of Live it that is bit be spirit for rational mind, and the Ming south or the animal and sensitive partition whereby ments three in our respect and but send in appthen that he spoke efian Bureasquable and seen Fradictory thing; entradid this Apomili who in like manner distides the whole manustoi (de mutata and distil who be admiddlift the spirit, and the spirit and the hadge if read what Come bed the series of the spiritilly believed to the basis of the series of the serie the "whindil's inconsiderathat it was unreasonable orteentradictory gnord is a spire mach of the flower and itserves, the offer is soft, executively which it is manifest that wan hereated it the image of Godge carries shout him in kinddoficachlem, in theithreadaid distinctions of his one nature, which, is the will not every minute and interpretations to be the facts would doubt less appearate shim aquite assement of the control of and unreasonable as this doctine of the Tringgian Unity, you indeed ifeld Were Inacessary, it would be carry to explain this involve out dectricing best certain analogies, or resemblances in vacature suwhich would instantly remove all fidea of its coutradiction and about title thus pain the Unity of every evented Being there sight Trinity are Subalance, harm, and Order, on Contrivence; declarit, there best not only Body Sed, and Spenit, far twee have advendy seem; but also Understanding, o'Will, and Member, runtd Ithis dattencistor atricite analogy than one would be inclined to suppose for a strict Som protection the Eathers to addust the Will problection the Understanding; and as shelledy Elizate of beside dring the Father and the Son, holden the Methory proceed from the Uniteditaridials Overseers;"(4) and although the elect are "sanctifichasment thus world fine 106 All Same IF Gen it 7 The same of Rom Vil. 24. 197 The same of Rom Vil. 24. 197 The same of the Constitution of of the constitu of larigidality intended 2. Peagust, more therein dimminute with output leing the winds in the by which those who reject it endeavour to sanction their heresy. Now, in the first place, it is argued that the texts of Scripture cited in behalf of this Doctrine do not authorize the conclusions which Trinitarians draw from them; for example, that the fact of God speaking of Hinrself, in the plantal number does not prove that He consists necessarily of more persons than one, because instances occur of a similar plural expression being applied to others besides God. as when He invites the people of Israel by the Prophet Isajah, saying, "Come now and let us reason together," (chap) i ver. 18,) which form of expression, as it does by no means put the Children of Israel upon an equality with God, so neither, it is objected, can the same form of expression put the Son and Holy Ghost upon an equality with Him; or even if there were no force in this argument, it is still reasonable to believe, say they, that it is a figurative way of speaking only to express the dignity of God, and not to denote any phorality in Him, like as it is customary for a King, who is but one person, to speak of Himself in the same style, Now in reply to this objection it may be observed, first, that all Spirits can reason, yet only the Supreme Spirit can create, and, therefore, although "let us reason" may refer to an act common to all Spirits, yet "let us make man" can refer only to an act of the Godhead; thus, if the King were to say to another, "let us pardon a malefactor condemned by the law," the expression might possibly denote an equality (or co-ordination) in the person so

Q. 76,—How do you prove that the nature of Adam having been corrupted by the fall, the consequence of that fall was the transmission of a corruption and moral incapacity to his posterity?

No one acquainted with the world can deny that our human nature was corrupted by the fall of Adam, and therefore that there does exist a moral incapacity in his posterity. I do not mean to

spoken to, but if he were to say to another, "let us see," or "let us breathe," no body could be so weak as to draw such an inference; secondly, even granting it be possible (although indeed actually impossible) that God should borrow his way of speaking from King, before a man was created upon the earth, yet it is evident that the cases do not agree, for the style in which God speaks of Himself (as has been proved above) is, "Let us man in our image, after our likeness, and "Behold the man is become like one of us;" a although a King may say us and we, to express his dignity, yet there is certainly no figure of speech that will allow any single person to say "one of us," when he speaks only of himself, because such a phrase can have no meaning, unless there be more persons than on to choose out of. Again, it is asserted of the passage, "The Word (hoyos) was God," that the word " hoyos" does not apply to the Son of God, but signifies merely the "energy of God;" but the force of this is instantly removed by the fact that it is afterwards said "the Word (loyos) was made flesh and dwelt among us," which cannot be true of the mere "energy of God," or of any thing excepting Jesus Christ, who was "made fiesh and dwelt among us." Again, the declaration of Thomas that Christ was "his Lord and his God," is represented to be a mere exciamation of surprise, in other words, a rash and profane oath; but if so, why did not our Saviour (who said "Swear not at all,") neptoye Thomas on this occasion? Again, in reference to the passage quoted above from St. Paul's Epistle to Timothy, "Great is the mystery of Godliness, God was manifest in the flesh," &c. it is objected that it should be translated, "Great is the mystery of Godliness, which (mystery) was manifest in the flesh;" now to say nothing of the total absence of all authority in th original for such a translation, it must not be forgotten that it is afterwards said that it "was taken up into heaven," which caunot be said with truth of "the mystery of Godliness." Again, they tell us that instead of "But unto the Son, He saith, Thy throne, O God, is for ever and ever," we should read, "God is thy throne for ever and ever a "Heaven is God's throne," (Matt. v. 34,) and therefore the throne is inferior to him that sits upon it, and it God be Christ's throne, God is inferior to Christ, which is absurd. ΙŁ would be needless to multiply examples of this nature, and therefore I proceed to consider. secondly, the passages of Scripture which our Socinian friends bring against the Divinity of Christ, and of the Holy Chost; those brought to disprove the Divinity of the former, are such only as speak of His human nature, His mediatorial office, and His inferiority to the Father in both these respects; but this, let it be remembered, is no argument at all, for the doctrine of the Church of England not only implies this, but even absolutely requires it. "Christ," says she, "is inferior to the Father as touching His manhood;" imputing, therefore, to the Divinity of Christ what is said only of His humanity, they conclude that because as man He is inferior to God, therefore as God also He must be inferior to God, in other words, that because man is inferior to God, therefore, God is inferior to Himself, which is absurd. The texts which they have selected to support their doctrine follow-first, that our Saviour declares in the Gospel by St. Matthew, that "there is none good but one (\$15) and that (one) is God," (Matt. xix. 17.) from which they argue that the adjective (EIX) one being in the masculine gender, cannot be interpreted to signify one Being, or Nature (for then it would be EN in the neuter) but one person; and, therefore, that our Saviour by confining the attribute of Godliness to the single person of the Father, must of course have excluded the persons of Himself and the Holy Ghost from the unity of the Godhead. secondly, that our Saviour in the same Gospel (Matt. xx. 23.) affirms that "to sit on His right hand, and on his left, is not His to give, but it shall be given to them for whom it is prepared of His Father,"-thirdly, that St. Mark declares, (chap. xiii. 32.) that "of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Pather,"-fourthly, that according to the Gospel of St. John, (chap. vi. 38.) our Saviour affirms, that "He came down from heaven, not to do His own will, but the will of Him that sent Him,"-fifthly, that Christ expressly says in the same Gospel, (chap. xiv. 28.) " My Father is greater than I,"-sixthly, that St. Paul writes, "to us there is but one God, the . Father," (I Cor. viii. 6.) and in the same Epistle (chap. xi. 3.) he declares that "the head

say that all are totally depraved,* nor even that all are equally degenerate, because very many from their infancy, (through the interposition of the Holy Spirit, assisting their own endeavours to "work out their salvation,"†) grow up into a more excellent disposition of soul than others; but it cannot, nevertheless, be denied that in most men, there is, generally speaking, a certain degree of backwardness to be governed by the laws of God, a neglect of their

of Christ is God," and in the same Epistle (chap. xv. 24.) that "then cometh the end, when He (that is, Unrist) shall deliver up the kingdom to God, even the Father." Now in reply to the first text, it need not be observed that the whole force of the argument lies in the signification of the word EIE, whether it signify one person, or not; but it is evident that it is put in the mesculine gender, not as requiring the substantive "person" to be understood with it, but to agree with its substantive Ocos, that is, "there is none good, (21 µn žis o Seos) but the one God," that is, but God only; thus the very same words, (21 un als o Deos) are translated, "Who can forgive sins, but God only," (Mark il. 7.) and yet Christ took upon Himself to "forgive sins," and Christ is another person, and therefore sis in this place cannot possibly admit the sense of one person; and in the parallel place of St. Luke's Gospel (chap. v. 21.) the word gis is not used, but moves, another adjective of the masculine gender, agreeing (as does ers in the passage under consideration) with its substantive Oses, the alone God, or God only; so that all these words can imply is, that shere is none good but the one God in three persons, and not the one God in one person, as has been already proved; indeed our Saviour Himself affirms that "He and His Father are ane" (Ostor) Being, Deity, or God, (terms which belong only to a nature,) and not one person, (which can only belong to an individual,) for which reason the Jews accused Him of blasphemy, "because He made Himself equal with God;" (John v. 18.) in other worth, being apparently surprised at being called "Good," by one who considered Him but a mere man, He asked, "Why callest thou me good," (not denying that He was good,) seeing that "there is none good but the one God," and yet esteem me as but one of your fellowcreatures; for, let it be remembered, that in addressing our Saviour under the name of "Good Master," this young man did in effect allow Him to be God, for "there is no man that doeth good, no not one," (Psal. xiv. 3.) and, therefore, our Saviour, in order to try if he were able to account for it, (being the same reason on account of which He asked the Pharisees, "Why David in spirit called Him Lord,"-(Matt. xxii. 43.) and finding his inability, sent him away grievously dissatisfied. With respect to the second Texts, in which our Saviour is supposed to declare that "to sit on His right hand and on His left is not His to give, but that it shall be given to them for whom it is prepared of His Father," it may be proper to observe, that the words "it shall be given," though inserted in our English version, are wanting in the original, which is, (sx esiv smor and ois nromasai) "it is not mine to give, but (or except) to them for whom it is prepared," that is, that Christ cannot give any particular reward, excepting "to them for whom it is prepared of His Father," but that to such He both can and will give it, because He has elsewhere promised to bestow this reward in His own right, "To him that overcometh," (that is, "is prepared of my Father," and who has overcome by faith and good works,) "will I granis to sif with me on My Throne," (Rev. ili. 21.) so that this Text argues no defect of power in Him, (being God,) but only an unfitness in those to whom it is not His to give; like as we read of our Saviour Himself, (whose power of "doing a mighty work," or miracle, whose schools present with Him, yet) that "He could there do no mighty work," (Mark vl. 5.) because of the unbelief of the inhabitants; or as God Himself (whose power is unlimited) declares, "Haste ye, escape thither, for I cannot do any thing till thou be come thither." To leave St. Matthew for the passage selected from the Gospel by St. Mark, which affirms that "of that day and hour knoweth not the Son of God," it only implies that Christ not of that day and hour" as a man, and not as God, because St. Peter said to Him, "Lord, Thou knowest all things," (John xxi. 17.) without receiving any rebuke for it, or being With respect to the two Texts from St. John's reminded of any particular exception. Cospel, that which states that Christ "came down from heaven, not to do His own will, but the will of Him that sent Him," may be explained by His reply to the leper who "came and worshipped Him, saying, Lord, if Thou will, Thou canst make me clean; and Jestis said, I will, (Oshw) be thou clean;" (Matt. viii. 2.) and of the second Text from that

spiritual interests, and a disposition to pursue the enjoyments, pleasures, profits, and honours of this life. That this doctrine is strictly consonant with Scripture, is evident from the words of St. Paul, who affirms that men, (previously to the renewal of their mind by the Holy Spirit,) "walk according to the course of this world, according to the Prince of the power of the air, the Spirit that worketh in the children of disobedience;" and elsewhere, "that they walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God; through the ignorance that is in them, because of the blindness of their heart." "

Gospel, it should not be forgotten that to say that "the Father is greater than Christ," is nothing more than the Church of England herself believes, when she affirms that Christ is "inferior to the Pather as touching His manhood, because Christ is perfect man, so well as perfect God." With respect to the three Texts selected from the first Epistle of St. Paul to. the Corinthians, in the first, that "to us there is but one God, the Father," the words one God, the Father," are the name of a nature, under which Christ Himself as God is also comprehended, unless the Gospel has preached two Gods to us, the one distinct from the other, for St. Thomas distinctly declared Christ to be "His Lord and his God;" (John xx. 28.) of the second Text, which declares that "the Head of Christ is God," it may be observed, that as the sufferings of Christ's human nature are metaphorically represented by the heel, or inferior part in man, (for we read (Gan. iii. 15.) that the heel of the promised seed should be bruised,) so St. Paul in this place by the "head," or superior part the human body, means the Divinity (or superior nature) of Christ; therefore, the name of "Christ" does here stand (as in numberless other places) for the man Christ, that is, that the "Acad" or superior nature of the man Christ is "God," or Divine; as for the third and last passage which represents Christ as "delivering up the kingdom to God, even the Father," it is spoken only of Christ's humanity, that as man He received a mediatorial kingdom, which again as man He shall deliver up, when His mediatorial office, for which He took the nature of man, shall be at an end; but as God, it is said of Him, that "He shall reign for ever, and of His kingdom there shall be no end." The Texts brought to disprove the Divinity of the Holy Ghost, are these three-first, that in Matt. xix. 17, it is declared that "there is none good but one, that is God," from which it is argued (as also against the Divinity of Christ) that the attribute of goodness being confined to the single person of God the Father, He must be a Being superior to, and different from the Holy Ghost; secondly, that St. |Matthew calls the Holy Ghost "the Spirit of God," (chap. iii. 16,) and therefore the Spirit cannot be God, because He is only the Spirit of God; and lastly, that it is written, that "God bore them witness with gifts of the Holy Ghost according to His own will," [Heb. ii. 4.] whence it is objected, that the Holy Ghost cannot be the supreme and true God, because He is subservient and subordinate to the will of another. Now the error of the argument founded upon the first of these passages has been already fully shewn, by proving that it is not one person, but one God, whom the Scripture has asserted to be good; moreover it is very evident that in the unity of this one God, besides whom no other is good, the Holy Ghost is, and must be included, because it is written, "Thy Spirit is good," (or according to the Hebrew,) goodness itself, that is, divine, essential, and uncommunicated goodness, besides which there neither is, nor can be, any other of the like kind, and therefore if "the Spirit be good," and yet "there is none good but God only, therefore, this very text does prove the Spirit to be God; the second passage may be easily explained, for if the Spirit be not God merely because He is only "the Spirit of God," therefore, as the Apostle calls the human Spirit the Spirit of a man, the Spirit is one being, and the man another, which is absurd; moreover we have the plainest testimony of Scripture that the Spirit, though said to be "the Spirit of Jehovah," is also called by the express name of Jehovah Himself; for it is written, (Jud. xv. 14.) that "the Spirit of Jehovah came" upon Samson, yet (at thap. xvi. 20.) it is said that "Jehovah Himself departed from him;" so that, unless it can be shewn (which is impossible) that the person who "came upon him" was one, and the person who "departed from him" was another, it is undeniable, that the Spirit, though said to be "of Jehovah," is strictly and properly Jehovah Himself; finally, the third text proves nothing, because the will of God really is the will of the Spirit, as is manifest from 1 Cor. xii. 11, "All these worketh that one and the self-same Spirit, dividing to every man severally as He (even He Himself) willeth."

Q. 77.—How do you prove that the Holy Spirit exercises any

influence upon the human mind?

It has been proved in the preceding answer, that our human nature was corrupted by the fall of Adam, but it is also evident that it undergoes in many a very considerable alteration by some invisible agency, which by its operations so enlightens the mind as to discern more clearly than ever the beauty of piety and virtue, and the hideous deformity of vice, so strengthens the resolution as to enable it to maintain its purpose of adhering the precepts of the Gospel, and so alters the actual inclination and temper of the soul as to renew it "in righteousness and true holiness, after the image of God."* The question, then, is, by whose agency is this important change effected? Any one who has attentively read the Scriptures cannot hesitate a moment to attribute it to the agency of the Holy Spirit-our Socinian friends (I believe) are willing to admit (although, perhaps, with cautious reserve,) that in certain portions of Holy Writ, "Holy Men of God spake as they were moved by the Holy Ghost;"+ that the influence of the same Spirit enabled the Apostles to heal the sick, to raise the dead, and to converse in languages before unknown to them; that Christ Himself was "anointed by the Holy Ghost," that He cast out devils by "the Spirit of God," and that the Holy Spirit in the infancy of Christianity, by His immediate influence acted upon those whom He intended to convert: but allowing even this, they maintain that we do not now need the assistance of that Divine Person, as our inherent goodness will enable us to perform all that is required of us, merely by our own exertions and powers, nor ought we to expect that assistance, as it ceased with, and was exclusively confined to, the Primitive ages of Christianity. Now I am ready to admit that the miraculous gifts of the Holy Spirit have long since ceased, but it is evident that men still continue to need and enjoy His sanctifying influence in the renewal of their minds; for it is essential to Christians, in every age, that they should know the "will of God," that they should be "fruitful in good works," and "strengthened unto all patience and longsuffering," yet the Apostle, St. Paul, prays for these blessings, in behalf of the Colussians, as the absolute gifts of the Holy Spirit; and for the Ephesians, he prays, that "they might be strengthened with might by the Spirit in the inner man, that Christ might dwell in their hearts by faith; that being rooted and grounded in love, they might know the love of Christ which passeth knowledge." He moreover declares, that we are "sanctified by the Holy Ghost;"** and that "the love of God is shed abroad in our hearts by the Holy Ghost;"++ which plainly implies that we cannot attain that "sanctification" and "love," as we ought to do,

without the Agency of the Holy Ghost preparing us for its reception. The same Apostle prays, that the Romans "may abound in hope through the power of the Holy Ghost." In fact, it is declared that "no man can say that Jesus is the Lord but by the Holy Ghoet;" and as we are assured, that not only "faith and charity abide" for ever in the Christian Church, but "hope" also, I (which hope, not only has its source in, but even abounds through the power of the Holy Spirit,) we must, therefore, infer that that "power," or agency, will also "abide for ever." St. Peter has assured us that all purity of soul is through the Spirit; and St. Paul declares, that "if any man have not the Spirit of Christ he is none of his," that "through the Spirit men mortify the deeds of the body and live," and that "the children of God are led by the Spirit." I We must then necessarily conclude, that since we are commanded "to pray in the Holy Ghost," "who helpeth our infirmities," since we are declared to "live, walk, and be filled with the Spirit," and are dissuaded from "grieving and quenching" that Spirit, that His agency and influence are both needed and may be expected by Christians to the end of the world, without enthusiasm, or the possibility of disappointment.

Q.78.—How do you prove that an Atonement has been made

for the sins of men in the death of Christ?

The Laws and Commandments of God having been continually neglected and broken by all, the Divine wrath must necessarily have been provoked, and His Majesty and Justice, therefore required some Atonement to be made, in order to the reconciliation of man to Himself, and to the arrest of punishment. Now if it be considered how heinous every sin must be in the sight of a God of all purity, we cannot suppose that repentance, however sincere, and amendment, however confirmed, can atone for transgressions, or make setisfaction such as a Divine Being, "who is of purer eyes than to behold iniquity," can accept. It is written that "without chedding of blood there is no remission,"** it was not however the blood of goats or bulls, (for God says, "I delight not in the blood of bullocks, or of lambs, or of he-goats,") but of some greater and worthier offering. In reference to this was the sacrifice of animals enjoined by the Mosaic law, and the Paschal lamb, sacrificed as piacular victim for the sins of the Jews, was only the shadow of that greater sacrifice, Jesus Christ, as an Atonement for the sins of the whole world, which could only be expiated by the shedding of the blood of a spotless victim, who had done no sin, offered tato God to turn away His displeasure. Indeed, the Atonement of Christ is the principal subject of the New Testament; St. John, in allusion to our Saviour, said, "Behold the Lamb of God, that taketh away the sins of the world;"++ it is written, "the Lord

^{*} Rom. xv. 13. | 1 Cor. xii. 13. | 1 Cor. xiii. 13. | 8 Rom. xv. 13. | 1 Pet. i. 2. 22. | 1 Rom. viii. 14. | 1 Pet. i. 2. 22. | 1 John i. 29.

Q. 79.—How do you prove that the "soul takes its flight for happiness, or misery, immediately after it has left the body, and

does not sleep until the day of Judgment.?"

The soul of man in its own nature is a conscious and active principle, subsisting by itself, and is still the same Being, whether It be united to an animal body, or separated from it, for if the body die, the soul still exists an active and conscious principle. or Being. It is evident from the Scriptures that the natures of the soul and body, although united in one and the same person, are essentially distinct, at least as much so as were the divine and human natures of Christ, because our Saviour has expressly declared it when He said, "Fear not them which kill the body, but are not able to kill the soul." If the soul, therefore, have a real, distinct existence independent of the body, it must have also a real and distinct existence when the body dies, and therefore cannot be said to pass the whole interval of time between death and the day of Judgment in a state of stupor or sleep, that is, altogether unconscious and inactive; for if it cease to be conscious and active, it necessarily ceases to be, at least, we can have no conception of what remains—for if the soul sleep, that is, be altogether unconscious and inactive, as it cannot be an inextended Being, (that is, without parts, or quantity, for we can have no manuer of idea of the existence or possibility of such an inextended Being, without consciousness or active power,) it must, therefore, be material, (that is, an extended and solid substance,) and consequently must either have something more of density than mere empty space, or it must be quite as unsolid and thin as space itself: if, in the first instance, it have any (the least degree of) density above what belongs to empty space, this is solidity in the Philosophical sense of the word, and then it is solid extension, or matter; but although a material Being may indeed be laid asleep, (that is, cease to have any motion in its parts,) yet motion is not consciousness; nor is it possible that either solid, or unsolid extension, either space or matter, can have

^{*} Isa, 186. 6. † 1 John i. 7. † 1 John iv. 10. § 1 Tim. ii. 6. || Col. i. 14. § 1 Pet. i. 19. ** Rom. v. 10. †† Col. 1. 19. 20. ‡‡ Heb. ix. 26. §§ 1 Pet. ii. 24. ||| Matt. x. 28.

any consciousness or thought belonging to any part of it, or spread through the whole of it: nor can any soft of extension do any thing towards thought, or consciousness; nor can we frame any more idea of it, than we can of a blue motion, or a sweet-smelling sound, or of fire, air, or water, reasoning, or rejoicing. But if, on the other hand, the soul be as thin and subtle as more empty space, although while it is active and conscious it may have a proper existence, yet if it once begin to sleep and drop all consciousness and activity, we can have no other idea of it, but the same which we have of empty space, and that we conceive to be mere nothing, although it impose upon us with the appearance of some sort of properties. We may, therefore, reasonably conclude that the soul of man, being in its own nature a conscious and active principle, subsisting by itself, does still exist, after the death of the body, the same active and conscious principle, or Being, as before; and if so, that it will not be in a mere conscious indolence: that the good man and the wicked will not have the same indolent existence; that virtue or vice, in the very temper of this Being, when absent from matter or body, will become a pleasure or a pain to the conscience It is, however, needless to mix up this of a separate spirit. question with any subtle and metaphysical inquiries respecting the nature of spiritual and material substance, &c. because it is a thing rather to be determined by the Revelation of the Word of God. We will, therefore, consider in their proper place the proofs that may be drawn from Scripture for the existence of the soul in a separate state after death, and before the Resurrection. But prior to our consideration of this point, it is worthy of remark that the continued existence of the soul, with its own separate consciousness. after the death of the body, was a popular notion universally prevailing throughout the heathen world, (although not possessing. any clear notion of its immortality,) and that it still prevails in all those nations which have not yet been converted to Christianity; indeed even the Esquimaux and the natives of New Holland, who are reduced to the lowest degree of mental darkness, and amongst: whom the knowledge of God seems to be totally obliterated have. yet preserved a belief that the soul survives the body, and exists in a separate state of consciousness; and it is evident that the traditions of Primitive Revelation were the only source from which such a notion was derived, for it is very plain that observation and experience could not have led them to the conclusion. worthy of remark, that for at least a period of a thousand years before the time of our Saviour's appearing in the world, the Jews also believed that the disembodied souls of men, both good and bad, continued to exist in a state of self-consciousness during the interval between death and the Resurrection, in a certain subterranean region especially assigned to them by God, which they called "Shaul," (translated by the Seventy, "Aidns,") or the Invisible

state; that this notion was prevalent in the time of Saul, is evident from the history of the Witch of Eudor, which asserts that the spirit of Samuel was really "brought up" from the chambers of death, proving at least that at that early period the separateexistence of the disembodied soul was an act, of popular belief in Israel; that it also continued to prevail is sufficiently proved from the passage in Isaiah, in which the Prophet represents the Kings. of the nations as rising from their thrones in Hades, to meet the soming of the King of Babylon, and to taunt him with his fallen state; for even admitting the imagery of the Prophet to have been merely a boldepoetic fiction, stilk it must have been familiar to the people, and grounded on their general persuasion, that departed spirits continued to exist in their allotted mansions, and in a state of consciousness, while the body moulders in the grave. Nor have we any reason to doubt but that this same doctrine of the separate existence: of the soul was universally received among the Jews at the time of our Saviour's appearing in the world, and which they had derived from their ancestors, who acquired it (as most probably every other nation acquired it) from primitive Tradition, and Revelation only, because if otherwise our Saviour would not have made so many allusions to it, unless they had been able to understand Him, which necessarily presupposes their belief in the same Before, however, we enter upon the proofs of this fact, in would be well to observe that "Paradise" and "Heaven." were in the imagination of the Jews perfectly distinct places; for by the former, (which primarily signified the "Garden of Eden," wherein Adam, in his state of innocence, dwelt,) they were accustomed to represent the state and place of good souls separated from their hollies, and waiting for the Resurrection, whom they believed to he in a state of happiness far exceeding all the felicities of this life, Hut inferior to that consummate bliss which follows the Resurrection; in fact, it was a familiar phrase of the Jews to say on a just man's dying, ba To day skall he sit in the hosom of Ahraham," and it was their common opinion (as Dr. Whitby shows) that "the souls of the Righteons who were eminent for their piety were carried immediately into Paradise;" the Chaldee Paraphrase also on the Song of Solomon,* takes some notice of "the souls of the Just who were carried into Paradise by the hands of Angels," and Grotius in his Notes on Luke xxiii. 43, mentions the hearty and serious wish of the Jews concerning their friends who were dead, in the language of the Talmadists, "Let his soul be gathered to the Garden of Eden." or Paradise, and in their solemn prayers for a dying person they used to say, "Let him have his portion in Paradise, and also in the world to come," by which latter expression they meant the state of the Resurrection, and plainly distinguishing it from the entrance into Eden, or Paradise, at the hour of death. We may,

of happiness aftenche Resurrection. We may, therefore, conclude that the soul of man does take its flight for happiness or misery immediately, after, it has, left the body, and does not sleep until the day of Judgment.

Q. 80. Why does the Church of England believe the terments of Hell to be sternal?*

Nothing but the consciousness of such conduct as weakens the hope of eternal felicity, can be sufficient to induce any one to argue against the eternity of the future punishment of the wicked; the Scriptures are, indeed, so conclusive upon the subject, that we cannot but fear that it is rather from an unwillingness to admit the dread of its being infinite, than from any real conviction to the contrary; that inclines our Sociaian brethrem to doubt its Our Saviour, the Judge of both quick and dead, has declared that "the wicked shall go away into evertaeting punishment; "thenthevery passage of the New Testament, which alludes to their torments. has tenforced an similar idea, speaking of Hell as "the fire, that meren shall be queuched," " whose smake ascendeth up, for ever and ever," where the worm dieth not, and the fire is not quenched," | all. of which Texts obviously imply the eternity of future punishment, nor is there the slightest hint given in Scripture that it will, ever terminate; indeed it is fully as reasonable to believe that the misery of the wicked should be eternal, as that the happiness of the righteous, which the Sociaian believes, to be without end.

INFERENCES FROM THE PRECEDING ARGUMENTS.

Because to has been proved that the Doctrines of the Trinity in Unity, Original Sin, the Agancy of the Holy Spirit, the Atonoment of Christ, the separate and continued existence in a state of self-consciousness of the disembodied Soul, and the Eternity of future punishment, are clearly revealed in Seripture, therefore) they seet of Sectinians who dissend from the Church of England on account of her belief in these Doctrines, are justly chargeable with berry for their rejection of them, and with schism for their consequent separation from Communion.

^{*} It may be necessary to observe, that the sect of Socinians also deny the existence of a Dovil;
I have not however thought fit to notice it above, because I do not think that such an opinion deserves a serious refutation; it is evident that our Saviour, when accused by the Jews of performing his miracles by the aid and co-operation of Beelzebub, the Prince of the Devils, in disproving the charge, clearly identified Beelzebub with Satan, or the Devil, "Can Satan," said the, "cast out Satan" and develvere He' continues the wicked to the fire prepared "for the Dovil and his Angels;" and the Apostles, distinctly speaking of Satan and his wiles, give us innumerable cantions against him as a real adversary of man, having "the power of death."

† Mark ix, 45. | Rev. xix. 3; xx. 10. | Mark ix, 48.

Obsides Secondly, as a Member of the Society of Friends,

'(improperty;'\although generally;' denominated QUAKERS,)

. "I differ from the Church of England in several respects, in each of which I am convinced she has differed from Christ and His Apostles. For, first, I think it incumbent upon all Christians to submit themselves to the Holy Spirit, for whose influence they ought to wait in . aprotound silence; I am of this opinion, because I believe sithat divine inspiration still exists in man, which when · nealled forth, will communicate a divine glow of warmth orand dight, which being received by any one he will hear ravelestial voice in the recesses of his soul, because the effects of the divine influence of the Holy Spirit are summediately perceptible by an internal and instinctive "Consciousness. On this account I believe Scripture to be "only of secondary inspiration, because consisting only of "words and letters, which are unable to illumine the mind. Bristondly, I dissent from the Church of England on account of her two Sacraments, viz. Baptism, and the Lord's Supper." For I consider the Baptism alluded to in the New Testament to signify only the gift of the Holy Ghost upon a person, or a mystical purification of the soul, as is evident from the words of St. John the Baptist, "I indeed baptize you with water, but Christ shall baptize you with the Holy Ghost," and I look upon the Lord's Supper to signify merely the spiritual mourishment of the inward man. Both Institutions without doubt are mere Judaical ceremonies, and ought to be abolished from the Christian Church. Thirdly, I object to a distinct order of Clergy, and the payment of Titles for their support. Fourthly, I see no reason why Women may not be permitted to preach in the Church as well as men. Fifthly, I consider it unlawful to take an oath; which scruple I found upon our Saviour's prohibition, "I say unto you, swear not at all." And Sixthly, I regard it as exceedingly sinful in a Christian to bear arms, because the Scriptures not only describe wars as crimes or judgments,* but affirm that those "who take up the sword, shall perish with the sword."+

James iv. 1. 2. 3.
 Mast. xxff-52.—There are other apinions which individual Members of this Sect have at several periods maintained, such as denying the Humanity of Christ, and the Resurrection of the Body, at least in all but in a figurative sense, believing it to mean only a moral

Q. 81.—Her the Dactrine that the 41 pleasay inspiration of the Holy Spirit still exists in man, and that it is incumbent upon all to wait for His influence in profound silence," any foundation in Scripture?

. By no means; it is rather founded in free thinking, enthusiasm, and spiritual pride; for the plenary inspiration, or extraordinary gifts and operations of the Holy Spirit, were exclusively confined to the Primitive ages of the Church, and have not since, and never will be again imparted to men in the same proportion; it may be admitted, perhaps, that these powers continued with the Church for the first two or three centuries, but shey were gradually withdrawn introportion to the propagation and settlement of Christianity in the world; for the evident design and use of them had been fully accomplished, which was to invite the attention of the Pagna world to the ductrines of the Gospel, to remove their bias in favour of the Religion professed by themselves, and their encestoragiand to weaken their hostility to the introduction of a different Creedicand to secure mespect and reverence for those who, amidst adicule, and malignant opposition and persecution, were entrusted: with its establishment and dissemination. But after a certain period sheep prejudices and this opposition on the part of men, and these highly uses which, from other and various extraordinary sources, had hitherto obstructed its progress, gradually subsided, and the only remaining opposition with which it would have to dontend

removation, that it, a riving from the death of sin, to the life of righteousness: but as these shutiments are not generally adopted by the Body of Quakers, I have forbottle to intibilities them. They also use no Titles, sithough we find St. Luke call The aphiles "Most Extelland" and St. Faul addressing Festuse by the Title of "Most Noble," &c. This Sext moreover, contend that Missic is unlawful in Christian Worship; an objection which f finish mark rather summate from willul prejudice than from any berious conviction of its in 100 (1994). JOSEP IN for every nation upon earth, rivilized or bashprous, have made singing a pit to the bush upon paid by them to the God whom they adored, it was practised by the Jewy before the Law was given, as well as after, the Book of Phalms consists wholly of religious songs; see Phalms at k. A. Inna 2; caref. 2.) Propheto fountill, that is the times of the School labely shall sing for the majesty "of the Lord, and glorify God, in the Isles to the Forth as in Britain; (Isalah xxiv. 14. 15.) Music has also been consecrated to Religious Worship from the seasons of Christianity, and the custom is not iess general finds abidient; thus our blessed Saviour Himself sung an hymn, (Mark: kix. 26.) and 38. Paul and Mina, greebte prison, "sung praises unto God," (Acta xvi. 25.) which is enjoined both by the fermer and St. James; (Eph. v. 19; Col. iii. 16; Jas. v. 13;) the Primitive Christians, also, made sanging. a constant part of their worship, as not only Ecclesisstical Writers, but heather Philipsop inform us; and whole Congregations join in it. In a word, the melody of Secret Austrinspires religious devotion, and, therefore, St. Basil ascribes the introduction of it to the Holy Ghost in these words—" Entedo yake side to Ilvinus to anion during mystyre πεδε αςετής το γενος των ανθεώπων, και διά το πεδε πουήν τε σεθε βία καταμελενθας ημάς, τὶ ποιει; τὸ ἐκ τῆς μελωδίας τερπνον τοις δογμαροίο εγκατεμίζεν, ίνα τῷ προσηνεί καὶ λείω της ακοῆς τὸ εκ τῶν λόγων ωθελίμος λαιθανόνλαι ύπο εξ αναθα. Δια τώτο, τὰ ἐναςμόνια λαυτα μέλη τών ψαλμών ήμιν επινενοή αι ίνα οι παίδες την ήλικίαν ή και όλως οι νεακόι το ที่ยิดร รณี และ อื่อหลีเท แลงพอฉีพิสเ, รทุ อิล สภายิลเล รหม่ร ปูบหล่ร ลิห หลา อิลเอลท์โลเ ล้ THE BOOMS STROIGHT THE STOMBURENES ONE THE STREET HEART KEET THE AUSTRALE μανθάνειν μηχανωμένε." Buill in Puil,

heing sauk augres vast siriethi petalian to ank plaise o'r period. hut likely to have the Church to the and of the worlds there extra ordinary enerations of the Hely Spirits were withdrawn and the Word of God and the ordinary influences of His Holy Spirit, were Left to softmanemate the sulvertion of man. This Sect, therefore, in entertaining this opinion of the plenary and entraced in a risinspiration the Holy Spirite in the present day, have offended against the direct hand, declared object of Revolution; for by pretending to attempt nothing notificated thereto by Him, they secretly establish a claim to infallibility and perfection at the season of His actual inspirations; and falsely attribute their errors and weak follies to Bin divine influence; which tends to debase the majesty of Religion; and the wature of the Holy Spirit, and to render the elevation of the lineart to God to mere mechanical practice. The obvious connec quanter of such adoctrine, if carried to extremes, amounts to this? either that we must remain in a perfect state of inaction by ceasing to ask any thing of God until we have received a particular inspirat tion, or else we must believe that we have a right to attribute to the inspiration of the Holy Chost, those irregular metions which the Mash may raise in the most perfect contemplation. therefore; very evident from the anti-christian peculiarity and wildness of this epition, which requires its Disciples to reject the meanist of grace, (that is, the two Sacraments,) to slight sapindly, under the visionary notion of an inward light and Spirit, the atoning sacrifice and mediatorial office of Christ; with every fundamoutal article of the Christian faith, and to convert the whole Gospel of Christ into a mere allegory, that this cannot be a Scriptural doctrine, and, therefore, that the Church of Rugland is fully justified in rejecting it, and not requiring her members " to submit themselves to the Holy Spirit, and to wait for His influence in profound silence." "Q. 82.—How do you refute the arguments employed by the Quakers to justify their rejection of the two Sacraments, Baptism and the Lord's Supper?

The pernicious consequences of the doctrine refuted in the preceding answer are evident in nothing more than in its tendency to all agreement and the facts of the Gospel, and to place the whole of Religion in the internal feelings of the mind, or what the Quakers are pleased to denominate, the voice and working motion of the Spirit: for it is upon this ground only that they withhold Baptism, and refuse to partake of the Sacrament of the Lord's Supper. Now, first, with respect to their arguments against the Sacrament of Baptism, that it means only "the gift of the Holy Ghost upon a person," because John the Baptist said, "I indeed baptize you with water, but Christ shall baptize you with the Holy Ghost," it is evident that John did not mean that Christians should not be baptized with water, (for our Saviour expressly requires that we

must be "born of water," as well as "of the Spirit," to qualify us for an entrance iuto "the Kingdom of God,"*) but only that the Holy Ghost should be poured out upon Christians in a greater degree than was imparted to John's Disciples. For if it were not so, why did our Saviour expressly command His Apostles to "Go. and baptize all nations?" Moreover, the Apostles invariably baptized with water; Philip baptized the Eunuch with water, for we read that "they both went down into the water, and he baptized him." Again, when Cornelius had been already baptized: with the Holy Ghost, (as the Quakers term it,) St. Peter asked, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we.' All the first Christians also, from the earliest ages of the Church to the present: day have baptized, and with water. A custom, therefore, sanctioned by uninterrupted autiquity, is not to be abolished by the mere fancy of men. Secondly, with respect to the Sacrament of the Lord's Supper, not only did our Saviour administer it in His own nerson, but he also enjoined it to be continued afterwards, in remembrance of Him. "Do this," says He, "in remembrance of me;" so that if this Rite was appointed to be done in remembrance of Christ, after His death, or after His Body should be broken. and His Blood shed, it follows that the institution was designed. and ordained equally for all ages of the Church, and for all Christians in every age, and to be continued in the Church as a memorial of Christ. We read, moreover, that St. Paul commands: all to examine themselves, and "so to eat of that bread and drink of that cup;"I he asserts also that he received these instructions immediately from Christ, "for," says he, "I have received of the Lord (by revelation) that which also I delivered unto you; the cup of blessing which we bless, is it not the Communion of the blood of Christ? the bread which we break, is it not the Communion of the body of Christ?"** The practice of the very first Christians . confirms the truth of this declaration, for the Corinthian Christians. plainly thought themselves obliged to meet for that purpose, as is evident from St. Paul's instructions to them, with relation to the. original institution and design of these meetings, and the rebukes he gives them for their unworthy manner of celebrating it, but also from the very forcible reason which he at the same time assigns, not only for their performance of it, but also for that of all successive ages, urging the authority and end of the institution itself, as an argument for the attendance of all Christians upon it in such a manner as to answer that end, strongly asserting their obligation by "eating of the bread and drinking of the cup" to "shew the. death of Christ till he come" again to Judgment; on which account

John iii, 5. † Mark xvi. 15. 16. † Acts viii, 36. 38. § Acts x. 47.
 Luke xxii, 19; John vi. 53; see also Matt. xxvi. 26—28; Mark xiv. 23—24; Luke xxii. 19. 20.
 † 1 Cor. x. 16.

we read that although there were some heretics that defiled this Sacrament, yet it was only some of the grossest and most enormous ones, and such as denied the Scriptures also.

Q.83.—How do you prove that the Quakers are unwarranted in refusing to recognize a distinct Order of Clergy, in their permission of the preaching of Women, and in their objections

against the payment of Tithes?

'As it has been the object of a former Chapter* to prove that Religion can by no means continue in a country without a distinct Order of Clergy, secluded from every other employment but that of preaching the Gospel; and as it has been satisfactorily shown in another Chapter, " that our blessed Saviour Himself, although "seen of above five hundred Disciples at once," t (which proves at least that He had that number of Disciples in one place alone,) nevertheless did designedly select from the whole number Eighty-two (viz. the Twelve and the Seventy) upon whom alone as "His Ambassaddrs," He conferred a commission to preach, severing them by a mark of separation (that is, a Ministerial power) from other men, and making them a special and distinct Order, consecrated to His service in things with which others may not interfere, and enforcing upon them the abandonment of their former professions; and as it has been also proved in the same Chapter,+ that He was followed in this respect by His holy Apostles, (one of whom, St. Paul, divides the Body of the Christian Church into two parts, naming the one part "Idibras," or the Order of Laity, and the other the Order of the Clergy, respecting which latter Order He emphatically inquires, "How can (or dare) they preach. unless they be sent,"I or ordained by proper (i. e. Episcopal) anthority? As all this has been already proved elsewhere, it would 'be an idle waste of time to repeat the numerous arguments therein advanced. Let it not however be forgotten, that Korah, Dathan. and Abirah, were swallowed up in the earth for denying the necessity of a distinct Order of Clergy, and alleging that "all the Congregation were holy, every one of them, and the Lord was "among them," and therefore fit to be Ministers, and let us fear Flest we "perish in the gainsaying of Korah,"** as some Christians operished: As for the allowing of the preaching of Women, it is expressly forbidden by St. Paul in these words, "Let the Women learn in silence with all subjection, but I suffer not a Woman to teach, nor to usurp authority over the man, but to be in silence;"++ and elsewhere he writes, "Let your Women keep silence in the Church, for it is not permitted unto them to speak; but they are commanded to be under obedience, as saith also the Law: for it is a shame for Women to speak in the Church." I now hasten to the consideration of the question of the payment of "Tithes"

Chap. ii. † Chap. iii. Quest. 22. ‡ 1 Cor. xv. 6. § 2 Cor. v. 20; Matt. x. 5; Luke x. 1.
 ¶ Rom. x. 15. ** Jude, verse 11. †† 1 Tim. ii. 11. 12. ‡‡ 1 Cor. xiv. 34. 35.

to the Clergy. Now, in the first place, no one can doubt but that it is incumbent upon all men to honour God not only inwardly, but also outwardly and visibly with their wealth, as Solomon observes. "Honour the Lord with thy substance and with the chief of thy Hence we read that all nations from the earliest ages have admitted the propriety of allotting a certain portion of their property and possessions to the service of God-thus Abel presented to God the fattest of all the lambs in his whole flock, thus Haunah resigned her dear son Samuel to the Lord, and thus the first-born males in the ancient world, were by virtue of their birth (being the chief of the offspring of men) made Priests of God. Now the reasons on account of which we are required to honour God with a part of our wealth (for the payment of "Tithes" is called "an honouring of the Lord"*) are plain and obvious, for our riches are His as much as the days of our life; not let it be supposed that He has any need of worldly possessions, but that he accepts them. and that for four reasons-first, as an acknowledgment of His superior dominion, by whose benevolence we have the whole,secondly, as a testimony of our affection towards Him, and of gratitude, because all that we have is from Him,-thirdly, as a means for the support and continuance of Religion, which cannot be upheld without the help of riches, thereby converting temporal things to eternal uses, and providing for the perpetuity of Religion by that which is most transitory,-and, fourthly, because that as most men are so fond of wealth for the power and influence which it gives them in the world, and so generally impute the possession of it to nature, chance, or fortune, and so seldom to the bounty of Providence who bestows it, therefore, unless they acknowledge that Providence by a kind of continual tribute, it is reasonable to be believed that in a short time they would learn to forget whose tenants they are, and imagine that the world is their absolute. free, and independent inheritance: for these reasons it is our duty to honour God with our worldly property, not only by spending it in a lawful manner, but also by alienating from ourselves some reasonable portion of it, and offering up the same to Him; in a word, "rendering unto God the things that be God's." Being, therefore, satisfied that a portion of our property is to be converted to God, our next consideration will be, first, what portion is so to be converted? secondly, how it ought to be paid, that is, whether in kind or in money? and thirdly, to whom it ought to be paid? In reply to the first enquiry, it may be observed that there is great reason why a tenth of our worldly profits should be considered the most proper and suitable for the portion of God; for all things are created by Him in such a manner that the forms which give them their distinction are number, their operations, measure, and their

^{*} Prov. iii, 9. + "Τα τῶ Θεῶ αφιερωθείζα," or according to Tertullian, "Pietatis deposita."

matter, weight; three is the mystical number of God's perfections within Himself; seven the number whereby our own perfections through grace are ordered; and ten the number of the perfections of nature, for the beauty of nature is order, and the foundation of order, number, and of number, ten is the highest we can rise to without a repetition of numbers under it; nature, therefore, could not better acknowledge the power of the God of nature, than by assigning unto Him that quantity which is, as it were, the continent of all she possesses: hence we read that of the spoils which Abraham had taken in war, he delivered the tenth to Melchisedek.* and Jacob vowed to God the tenth of all the property he might acquire in Mesopotamia, for the maintenance of His worship, + as it is written, "the tenth shall be holy unto the Lord." respect to the second enquiry, how this tenth portion is to be paid, that is, whether in kind, or in money, there can be no question but that the truest and surest way for God to have always His own. is by making Him payment in kind, not only because that prices daily change, and therefore that nature, being commonly the same, must necessarily be the most impartial and permanent standard between God and man, but also because by making Him payment in kind we pay Him with the very self-same riches, which, through His gracious blessing, the earth continually yields, and which, as coming from Him to us by the natural course of His Providence. we know to be innocent and pure, and therefore best accepted, because less spotted with the stain of unlawful, or indirect procure. Thirdly, in reply to the enquiry, to whom this payment in kind of the tenth of our property is to be made, it is very evident that (although it must necessarily be committed to the hands of men, yet) no man, or community of men, has any right or proprietorship in Ecclesiastical goods or possessions; it is clear, both from the Jewish and Primitive Christian Churches, that God being honoured with them by the Laity, has appointed His Ministers as the Stewards of His Temporal revenues, to receive and dispose of, for their own maintenance, the gifts and oblations offered to Him: thus He bestowed the Tithes offered to Him by the Jews upon the Levites, and of the spoils taken in war, that part which they were accustomed to separate unto God, they brought to His Priests; by which we learn that the Ministers of God do not receive these Temporal benefits by way of stipend at men's hands in lieu of services for which they are hired, because that which is paid them is homage and tribute due to God Himself, and, therefore, that being His servants, and not the servants of the Laity, they receive that stipend from Him, and not from them. Now God and His Clergy were owners of many things under the law, and the Priests and Levites were not only supported by the Tithes of the corn. wine, oil, fruit, cattle, &c. | but possessed nineteen other sources

of income, as all that was spent in legal sacrifices, the usual oblations, and offerings, the first fruits, that which they vowed upon extraordinary occasions to God, &c. &c.; * and moreover even in the divisions of the land for inheritance, there was always enjoined "an holy portion of the land for the Priests, the Ministers of the Sanctuary," and indeed it may be safely assumed upon a moderate estimate that the Jewish Levites, being but one twelfth part of the whole nation, did actually receive as much as one third (instead of one tenth) of all such goods as the country produced. Satisfied, therefore, as we must be, that the payment of Tithes was lawfully exacted by the Clergy of the Jewish Church, I will now endeavour to prove that a similar payment may be lawfully demanded by the Clergy of the Christian Church-first, as it refers to the Primitive Church, and secondly, as it respects the Church of England: with regard to the former (the Primitive Church) it annears pretty clear even if Tithes, as now constituted, were not actually paid, yet that, if circumstances had permitted such payment to have been made, (for the Primitive Christians for nearly three centuries inhabited countries in which Paganism was the Religion established by law,) there can be no doubt but that it would have been exacted; and from three reasons, first, from the apparent perpetuity of the original institution in the Jewish Church: secondly, from the precepts of our Saviour and His Apostles upon the subject; and, thirdly, from the practice of the Christian Church in the earliest succeeding ages. Now in the first place, it is very certain that if the payment of a tenth of our property was not intended for the perpetual benefit of the Church of God, as well Jewish as Christian, the Almighty would never have opened such a door of abuse by their primary institution, for if acceptable at all. it cannot but be more acceptable the more it tended to perpetuity; moreover, if the original design and object of all such offerings to God was (as I have shown) to acknowlege His dominion over all and to testify our own gratitude and affection to Him, and the use

We may form a tolerable estimate of the Revenues of the Jewish Clergy from the voluntary gifts and donations of the Laity for the erection of their Tabernacle and the twe Temples; although their means could not have been great in the Wilderness when they built the former, yet after it had been furnished with every necessary ornament, the very metal of the vessels, which the Princes of the twelve Tribes gave to God for their first presents, (Numb. vii. 85. 86.) amounted to 2,400 shekels (i.e. half-ounces) of silver, and 120 shekels of gold. With respect to the gifts of the Temple, we may conjecture from the fact that (whilst the entire charge of the Tabernacle did not amount to 30 cichars, or 54,060 shekels) the sum which David delivered into Solomon's hands for that purpose (over and besides the wood, marble, iron, brass, vestments, precions stones, &c.) was 8000 cichars (or 14,500,000 shekels) of gold, and 17,000 cichars (or 31,600,000 shekels) of silver. Moreover, after this first Temple was destroyed by the enemy, and the second erected, there remained, after the building was finished, in the coffers of the Church to uphold the fabric, 650 cichars (or 1,170,000 shekels) of silver, and 100 cichars (or 180,000 shekels) of gold; to which were added by Nehemias, of his own free gift, 1000 drachms of gold, 50 vessels of silver, and 530 Priest's vestments, (Nehem. vii. 70.) and by the other Princes, 20,000 drachms of gold, and 2,200 pieces of silver; and by the rest of the people 20,000 drachms of gold, and 2000 of silver, &c.

to which they were devoted was for the perpetual maintenance of His Clergy, (on which account the law of Moses made very careful provision that the fields of Levitical cities should "not be sold. because it was their perpetual possession,"*) so it is just as reasonable that Christians should acknowledge the supreme dominion of God, and testify their gratitude and affection to Him, as that Jews should do it, (it being the duty of all in every age to "render unto God the things which be God's,"t) and it being quite as necessary that the Christian Clergy should be maintained as the Jewish, and, therefore, if maintained, why not by Tithes, seeing that a tenth is the portion most acceptable to God: secondly, with respect to the opinion of our Saviour and His Apostles on the subject of Tithes, it will be sufficient for our purpose to be convinced that He has no where forbidden them, for it is altogether vain and superfluous to expect any enforcement or command of Tithes to the Christian Church in a heathen land, before they could possibly be paid; because, therefore, if it had been the intention of our Saviour to have made any alteration in this respect, He would most decidedly have forbidden Tithes altogether, if it can be but proved that He has no where forbidden them in the Gospel, we may neasonably infer that it was not His intention to make any such alteration, and, therefore, that this question stands in the Christian Church precisely as it did in the Jewish; unless it can be proved (which would be absurd) that Tithes were only prefigurative and ceremonial, in which case I would beg to be informed what thing in the Christian Church they could possibly prefigure, or typify, for they differed in every respect from the Sacrifices with which God was before honoured, and which were no longer accepted: for it will be ever our bounden duty to "honour God with our rickes."I Now we read that our blessed Saviour Himself approved of the mode of payment of Tithes among the Jews & and as the Wise Men honoured Him, "opened their treasures, and presenting unte Him gifts, gold, incense, and myrrh," we may infer that He was graciously pleased still to accept all such Offerings, as a kind of homage testifying their gratitude towards Him-on this account, probably, it was that He enjoined all still to "render unto God the things that be God's," + and had "the bag" in which to keep those treasures which the faithful offered Him; I He also promised a great reward to those at whose hands His Prophets and Ministers should receive but the meanest act of friendly civility, although it were but a draught of water, which promise does by no means imply that Christ had rendered them incapable of any higher courtesy, or had promised reward to such as give them but that, but to such as leave them but that; for, after declaring "the workman to be worthy of his meat, and the labourer worthy of his

E Ley. xxv. 34. + Luke xx. 25. ‡ Psal. l. 13. 14. § Matt. xxiii, 23. § Matt. ii. ii., ¶ See John xii. 5; also Aug. cap, 15. de Menda,

hire,"* and maintenance, after enforcing the abandonment of their profession, and the carrying no purse nor provision with them, (by which He evidently intended that they should be supported by the people,) He assures them that they should "receive even in this world a hundred fold." It is, therefore, very evident that our Saviour, by debarring His Ministers from worldly and secular employments, and requiring them to devote their time and attention to the study and preaching of the Gospel, would not have objected to any mode of Clerical remuneration whatever, much less would He have disapproved of that particular mode by which the Clergy under the law were maintained, (viz. Tithes,) especially as that mode was ordained and appointed by God Himself. Nor were His Apostles less earnest that (as God Himself under the law ordained and appointed a living, or maintenance for His Ministers, that they might not labour with their hands, like other men, to obtain a subsistence, so) under the Gospel those who were deharted from worldly and secular employments, and devoted their time and attention to the study and preaching of the Gospel, should be sufficiently remunerated for their labour, for "who goeth a warfare at his own charges? who planteth a vineyard, and cateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" Now the first gifts consecrated to Christ, after His departure out of the world, were sums of money, for "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostle's feet; and distribution was made unto every man according as he had need." The reasons why the Apostles received money instead of lands, &c. was, as Melchiades observes, "because they foresaw that God would have His Church among the Gentiles, and, therefore, they took no lands in Judea, but only the prices of lands that were sold;" indeed the state of those times (Christianity not being yet legally established in any country) required it elsewhere as in Judea. Now as the Apostles are recorded to have disposed by distribution "to every man according as he had need," it is not at all likely that they should neglect to furnish also themselves and the subordinate Ministers of the Church with ample provision for their maintenance; we are justified in this conclusion by their own words-"Do ve not know," says St. Paul, "that they which minister about holy things live of the things of the Temple? and they which wait at the Altar, are partakers with the Altar? even so hath the Lord ordained that they which preach the Gospel should live of the Gospel;" I so that it is evident that "the Lord (Jesus Christ) had ordained" that His Ministers under the Gospel should have as large and ample a share out of His Treasury as the Priesthood enjoyed under the law; viz. a tenth of the produce of

Luke x. 7. 8,
 ‡ 1 Cor. ix. 7.
 § Acts iv. 34. 35.
 [] Melchiades c. 12. p. 1. cap. 15 & 15
 ¶ 1 Cor. ix. 13. 14.

the land, &c. because that particular proportion (as has been already shown) was for moral considerations thought the fittest by God Himself, and therefore set down and appointed in Scripture: and (as under the law also) the Primitive Christian Clergy oftener exceeded, than fell short of, that particular proportion, for St. Paul in commending the Churches which were in Macedonia for their exceeding liberality to their Ministers, declares that he himself would hear record (to the shame of our modern Christian Laity be it spoken) that they had manifested their forwardness not only according "to their power," but even beyond their power," and had so much exceeded his expectations of them, that they seemed as it were even to " give away their own selves, (first) to the Lord," says the Apostle, "and then unto us by the will of God, so that their deep poverty abounded unto the riches of their liberality,"* to God, as the owner of such gifts, which "they prayed us with much intreaty that we would receive," + and to us, as the appointed Receivers, Treasurers, and Dispensers of His Temporal Revenues. It was not possible, however, for the Apostles to have effected all at once what they wished in this respect; we must, therefore, look to the succeeding ages of Christianity for clearer information upon the subject—We read that (as Irenœus, the Disciple of Polycarp, declares "we offer unto God our goods as tokens of thankfulness for that which we receive," and Origen, "He who worships God must by gifts and oblations acknowledge Him the Lord of all,"\$ so) it was an universal opinion in the Primitive ages of the Church, that no will was made Christianlike, nor any thing well bequeathed, unless something was thereby added to the Patrimony of Christ. For some time (as we have seen) the Christian Clergy received money only, (i.e. "the prices of the lands that were sold,") but when it appeared more convenient for the Clergy to receive the lands themselves, rather than the price and value of them when sold, the former custom was changed for this, because those who wished to testify their gratitude to Christ by dedicating lands and goods for the maintenance of His Ministers, caused their works of piety and liberality to remain thereby for ever; by which means it came to pass, that the Church from time to time had Revenues proportionable to the poorer or wealthier estate of Christiaus; many of the Emperors themselves (and particularly Constantine) showing great zeal and generosity for this purpose, the style of ancient grants and charters being, "We have given unto God both for ourselves, and our heirs, for ever;" "We know," says Charles the Great, "that the goods of the Church are the sacred endowments of God, to the Lord our God we offer and dedicate whatsoever we deliver unto His Church." Indeed, in the Histories of the Church, and in the writings of the ancient Fathers for a period of more than

^{• 2} Cer. viii, 2, 3, 5,

+ Vers. 4,

‡ Irenœue lib. iv. c 34,

§ Orig. in 18 Num, Hom. xi.

ij Mag. Char. c. 1. capit. Carol. 1, vi. c. 284,

three centuries, we find no other mode of maintenance for the Clergy than a Treasury furnished through the devotion of the Laity, bestowing sometimes goods, and sometimes lands, and out of this Treasury the charge of the service of God was defrayed, and the Bishop and the Inferior Clergy were maintained; but as soon as the state of the Church could admit of it, they considered it most natural and fit that God should receive His ancient and accustomed Revenue of Tithes from all men as before, which mode was soon after very generally adopted, or rather resumed. As for the manner in which these Tithes were first directed to be appropriated, we have reason to believe that they were divided into four portions, one for the use of the Bishop, one for maintaining the fabric of the Church, one for the use of the poor, and the other for the officiating Clergyman; after this (as originally in the Church of England also) there were only three divisions. This consideration, however, brings us to the Church of England in which Tithes were instituted not long after the conversion of the Saxons by St. Augustine; it is indeed unnecessary, at this period of the argument, to look back for ten centuries and to examine how and by what means they were first obtained, because our question is rather with the Church of England in the present day, than with the Church of England when subject to the Pope of Rome; it will be sufficient to believe that she can establish a legal Title to this property, far stronger than that of any other Title to property in the kingdom, for whilst all other possessions have undergone repeated and serious transfers, she still enjoys this Freehold which was given her more than a thousand years since; and her right has not only been confirmed by Magna Charta, in the first chapter of which, it is expressly declared that "the Church shall enjoy all her rights (and of course her Temporalities included) inviolate," but no King has been crowned in England since the Revolution of 1688, without solemnly attesting an oath, that the Church shall be so protected in all her rights and privileges, and of course in her title to Tithes. because it has been admitted, that prior to the Reformation the Tithes were subject to this triple charge, viz. the repairs of the Church, the support of the Poor, and the maintenance of the Incumbent, let it not be inferred that the Revenues of the present Protestant Clergy, (who are not chargeable with the first two.) are therefore three times as much in amount as the income of the Romish Priests before the Reformation: for it is evident from History, first, that the Tithes (even whilst the Church of Rome enjoyed the great Tithes of every Parish in England) formed the very smallest part of the wealth of the Romish Clergy, for they were proprietors of full half the land in the country, (indeed the Act of Mortmain was passed only to prevent them from accumulating more landed property.) and they exacted under one shape or

another of Ecclesiastical extertion, a poll tax of more in amount than all the taxes paid by the people; secondly, that notwithstanding all these sources of Revenue, the Romish Parochial Clergy did not maintain the poor with any part of the Tithes, but suffered them to be swept away every three or four years by famine; indeed the poor were principally maintained from the Monasteries, and not by the Parochial Tithes, so that after the suppression of those Institutions by the King, and his seizure of the property belonging to them, the poor were thrown upon the country in a state, of destitution, until the reign of Elizabeth, when the poor laws were framed, which remain, with some alterations, to the present day; thirdly, that the expense of repairing the Churches also was never defrayed from the Tithes, for the numerous testamentary bequests, drawn from the sick and dying by the terrors of Purgatory, &c. furnished ample funds for that purpose. Any comparison, therefore, that may be made between the Revenues of the Romish Priests and the present income of the Protestant Clergy of the Church of England, must tell most decidedly in favour of the latter: for as it is both false and scandalous to assert that the Romish Clergy had but one third of the Tithes only for their maintenance, (for they enjoyed all the Tithes, both great and small, of every Parish in England, they possessed half the land of the country, and amongst other fruitful sources of gain, levied a pall tax of more in amount than all the taxes paid by the people,) so on the other hand it is equally false and scandalous to insinuate that the Protestant Clergy have now more than one third of the Tithes only, (to say nothing of the poll tax, the enormous extortions arising from private confessionals, private masses, and the direct or testamentary payments for Transubstantiation, &c. all which "gainful traffic" ceased at the Reformation,) for the insatiable rapacity of Henry the Eighth mercilessly deprived the Church of England of the other two thirds, whilst the iniquitous and grasping spoilation of those "foul and ravenous harpies," his Courtiers, by his and their heartless dissolutions and impropriations reduced her Clergy to comparative beggary and humiliation, and left so little of the Tithes of Benefices for ministering Clergymen, that it is upon record that in many Parishes there was scargely enough left to buy even bread for the Incumbents and their families; in short it is a notorious fact, that if the present wealth of the Church of England were thrown into a consolidated fund, it would be found, on an equal distribution, to give little more than a pittance to each of her Ministers, and by no means to put them upon a pecuniary footing with their Presbyterian Brethren in Scotland, their Dissenting Brethren in England, or with the Roman Priesthood in Ireland.* No really pious Christian, therefore, who

It has been well ascertained, that upon a moderate calculation the Church of England was a loser by Dissolutions and Impropriations of an annual revenue of Six Millions of pounds

has the success of Religion at heart, could seriously wish any farther diminution of an income already so reduced; such an one would consider that as the Clergy contribute their share to the public Revenue, and are by law precluded from the ways by which Laymen provide for themselves and families, not being permitted to engage in any profession, or civil vocation, that, therefore, they alone ought not to be carped at, and excepted against, for the possession of that to which they have a just and lawful Title, by the laws both of God and man, whilst every other class of men, how little benefit seever they may confer upon the State, are not at all complained of for holding that which they have lawfully acquired,* although they have not near so many calls upon their benevolence and charity as have the Clergy, whose poverty prevents: the success of their Ministry, not only by incapacitating them from doing good to their poorer parishioners, but by subjecting them to the contempt of those by whom wealth is held in such high estimation. The only reasonable objection, indeed, that can be adduced against the enforcement of Tithes is that it is a hardship, being a tax upon the land; but this is absurd, because Titles are no more a tax upon the land than is the reut of the landlorde nor can it be a hardship to be compelled to make over to the lawful proprietors that produce which never was, and never could be, the property of the Tithe-payer, + especially if we reflect, that with consequence of the assignment of such a share, or tenth part, a proportionable allowance is always made to his tenant ibenithe landlord, and to the purchaser of that land by the previous possessor. but that the land, which is tithe-free, and not subject to such a payment, is sold, or rented, at a comparatively higher rate. To these considerations we may add, that in the particular instance of our own Church, her Clergy, although qualified for their snored office, by a long and expensive education, are nevertheless xierte moderate in the enforcement of this claim, and too frequently

sterling at the Reformation. The Dissolutions comprised 615 Abbeys and Monasteries of from £200 to £35,000 annual income, 2394 Chantries and Chapels, &c. The Impropriations consisted of the great Tithes of 3687 Parishes, which were transferred to £agmes (in team many cases) profoundly indifferent to all Religion. The result of all this sacrilegious pillaging was, that in the reign of Queen Anne there were no less than 1071 Livings of only £10. clear annual value, 1467 of only £20 per annum, 1126 of £30, per annum, 1049 of £40, and 884 of £50. I am ready to admit that there are many which far exceed this pitifel amount, but the whole number, if equally divided, average but £141, per annum; viz. the Rectories £162, each, and the Vicarages £106. I do in my conscience believe, that if the Church of England were to receive back her own, the princely domains of some of the most noble houses in England would suffer a grievous reduction of their present splendoor.

^{* &}quot;It appears from Sir James Graham's motion that there are 113 Privy-Councillors (excluding the members of the Royal Family) in the receipt of upwards of £650,000. per annum in the aggregate, or £5,783. on the average for each individual." (See Globe Newspaper for May 15, 1830.) It is worthy of remark, that this sum exceeds the whole Revenues of the Archbishops, Bishops, Deans, Archdeacons, and inferior Cathedral and Diocesan Clergymen of the Church of Ireland. (See the able letters from the learned Bishop of Ferns to Earl Mountcashel on the subject.)

^{+ &}quot;Non videntur rem amittere, quibus propria non fuit." Lib. xxxviii. de Reg. Jur.

take an inferior compensation for those rights to which they can advance a divine and lawful authority: they are not indeed likely to claim more than their due, and very rarely receive even a fair equivalent; in fact, the act for the composition of Tithes in Ireland have made public the rate at which the Clergy/in that country make their demands, and it is notorious that they do not amount to one tenth of the rent, much less to one tenth of the produce. Let us also bear in mind that Tithes are confirmed to the Church by the same legal Title as any other property in the kingdom; yet unlike any other property they are not entailed in any certain families by an hereditary succession, but that every one is eligible who can obtain a preference with the Patren, in whose disposal it may rest. And because no one who ever cavilled at Tithes, has hitherto proposed, or been able to propose, a less objectionable mode of Clerical remuneration, we cannot, but conclude, from what has been already urged, that he who would alienate them to secular purposes (as indeed too many are disposed to do) would violate every honourable principle, overturn every barrier of security and confidence in society, and finally produce revolution and national ruin. Indeed, the "things that be God's" (i. e. Tithes) are His for ever; when Tithes probably seemed our own, we had liberty to act with them as we pleased, (for as St. Peter said to Ananias and Sapphira, "whilst it remained, was it not thine own,*) but from the period of the first donation, dedication, or grant of them, they ought to remain the proper possession of God and His Clergy until the end of the world, unless Me senounce, or relinquish them; and if the mere withdrawing of that, which was only in purpose bequeathed, although as yet undelivered into the sacred Treasury of God, be a sin, for which Ananias and Sapphira felt so heavily the dreadful indignation of God, + bow much greater a sin must it be in any one of the present day to take that entirely away which we never gave, and that after God has been possessed of it for so many ages. As the Clergy hold their Tithes by the tenure of God's own interest, their Title to them has pre-eminence above all secular Titles of right, and it would be less injustice, therefore, to deprive the Nobles and Landed Proprietors of England of their ample possessions, than to rob the Clergy of their Tithes, because such are "cursed with a curse" as robbing God, for the Prophet Malachi enquires, "Will a man rob God? yet ye have robbed me; but ye say, Wherein have we robbed Thee? in Tithes and Offerings; ye are cursed with a curse, for ye have robbed Me." To conclude, God has promised to "multiply the seed, and increase the fruits," by "opening the windows of heaven, and pouring out such a hlessing, that there shall not be room enough to receive it," to those who cheerfully pay their Tithes; and He has declared that "those who honour Him with

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their substance and with the first fruits of all their increase, their barns shall be filled with plenty, and their presses shall barst out with new wine.!" Hence the Jews were accustomed to name their. Tithes "the hedge of their riches," and it was a proverbiab precept among them, "pay Tithes, and grow rich."

Q.84.—How do you prove that the scruples of the Sect of Quakers respecting the lawfulness of taking Judicial Oaths are

groundless?

Because it is very evident that in founding their scruples upon our Saviour's prehibition "Swear not at all," they altogether misanderstand the injunction-"1 say unto you," says He, "Swear not at all, neither by Heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou eanst not make one hair white or black." Now it is cortain that notwithstanding the seeming universality of the prohibition, "Swear not at all," yet the emphatic clause "not at all" is to be read in connection with what follows-" not at all," (that is, neither): "by Heuven," nor "by the earth," nor "by Jerusalem," nor "by thy head;" so that, "not at all" does not mean upon no occasion, but by none of these Forms. Now (although our Saviour's argument seems to suppose that the people to whom He spoke made a distinction between swearing directly by the "name of God" and swearing by those inferior objects of veneration, "the Heavene," "the earth," "Jerusalem," or "their own head," &c. on which account. He proves that from the relations which these things bore to the Supreme Being, to swear by any one of them was in effect and substance to swear by Him, yet) it does not appear that swearing "by Heaven," "by the earth," "by Jerusalem," or "by their own head," was a form of swearing ever made use of among the Jews in Judicial caths; and, therefore, as it is by no means probable that they were Judicial oaths which Christ had in Hismind, when He mentioned these instances, we must necessarily suppose: His words to relate not to Judicial oaths, but to the practice of vain, wanton, and unauthorized swearing in common discourse: for, let it be remembered that the third Commandment has not forbidden the use of God's name, but only the "vain," or triffing use of it. In fact, we have the authority of our blessed Saviour, and His holy Apostles, that there is no impropriety in taking an oath, if "it be done in a cause of Faith and Charity, and according to the Prophet's teaching, in Justice, Judgment, and Truth;" for He Himself being "adjured by the Living God" to declare, whether He was the Christ, the Son of God, or not, condescended to answer the High Priest, without making any

^{*} Prov. iii, 10. † "Massoreth sepes est legis; divitiarum sepes Decimes." R. Aquiba. in Pirk. Aboth. ‡ Matt. v. 24. 35. 36. § See also Matt. xxiii, 16, &c. || Article xxxix.

chjection to the oath (for such it was) about which he examined Him; and St. Paul says to the Romans, "God is my witness, that without censing I make mention of you in my Prayers," and to the Corinthiaus, "I call God for a record upon my soul, (i.e. "So help me God,") that to spare you I came not as yet to Corinth;" both which expressions contain the nature of oaths; and in the Epistle to the Hebrews, the custom of swearing judicially is spoken of without any mark of censure, or disapprobation, "Men verily swear: by the greater, and an oath for confirmation is an end of all strife," because it contains a clause which becomes a curse in case of wilful falsity, as we pray to be saved only in proportion to the truth of our evidence.

Q. 85.—How do you remove the objections of this Sect against bearing arms?

In answering their objections, it should be remembered, that it may be necessary for individuals to unite their power, and for this end to resign themselves to the direction of a common will, and yet it may be true that that will is often actuated by criminal motives. and often determined to destructive purposes; and as for the argument that those who "take up the sword shall perish with the sword," it was evidently applied only to those who had recourse to it unlawfully. Hence we no where find that the profession of a soldier is forbidden or condemned in Scripture. We read that John baptized the soldiers who came unto him in the Wilderness, and though he cautioned them against acts of unnecessary and arbitrary violence, against bearing false accusations, or being discontented with their pay, he did not so much as hint at the unlawfulness of their calling,—"Do violence to no man, neither accuse any falsely, and be content with your wages," I so that it is not only not required of soldiers to relinquish their profession in order to prepare themselves for the Kingdom of God, but the precept "Be content with your wages," necessarily supposes them to continue in their situation. Our Lord Himself not only received the Roman Centurion, and healed his servant without expressing say disapprobation of his profession, or manner of life, but also pronounced this memorable eulogy on him, "I have not found so great faith, no not in Israel."** It was also a Centurion whom St. Peter, by the immediate and especial direction of Heaven, received as the first convert among the Gentiles into the Christian

If I have not been misinformed, the guns for the South American war were manufactured by a Quaker resident in Birmingham; for a similar case of interested inconsistency, consult Burnet's "Life of Sir Matthew Hale."

[#] Rom. i. 9. + 2 Cor. i. 23. ‡ Heb. vi. 16.

Notwitlistanding the weakness of these scruples, our laws have kindly permitted this Sect an affirmation, instead of an oath, as a pledge of the truth of their statements in a Court of Justice; this evidence, however, is confined to civil causes, and not admissible in criminal ones; if they make a false affirmation, they are subject to the penalties of the law.

[¶] Luke iii. 14. ** Euke viii, b.

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Chately; which may be regarded as another proof that there was nothing in the profession itself to render him unfit for such a distinction, for, in the history of this transaction we discover not the slightest intimation, that Cornelius, upon becoming a Christian, quitted the service of the Roman legion, that his profession was objected to, or his continuance in it considered as in any wise inconsistent with his new character;* nor would it be difficult to mention other instances in the history of our Lord and His Apostles, of military men celebrated in the Gospel for piety and virtue; and in the next age, we read that a Christian legion served in the army of Aurelius, about the time of the martyrdom of Polycarp and Justin Martyr. We may, therefore, conclude that the profession of a soldier is not forbidden by the Christian Religion.

INFERENCES FROM THE PRECEDING ARGUMENTS.

Because it has been proved that the Church of England is justified by Scripture in her denial of the present existence of the plenary Inspiration of the Hely Spirit, in her retaining the two Sacraments of Baptism and the Lord's Supper, in her making her Clergy a distinct Order, separate from the Laity, and enforcing the payment of Tithes for their support, and in her permission of Judicial Oaths and lawful Wars, therefore, the Sect of Quakers cannot be justified in their secession from her Communion on account of her maintenance of these doctrines.

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OBJ.....Thirdly, as

AN ANTIPEDOBAPTIST,

I consider it my duty to dissent from the Oburch of England, because that Church authorises the Buptism of Infants, which I am persuaded is expressly contrary to Scripture. Indeed I cannot but think it absurd and ridiculous for an Infant to be entered into covenant with God, because it has no knowledge nor sense, Y authuit that in the Jewish Church they received Circumcision in their Infancy, yet it is evident that it was not to Infants a '' seal of the righteousness of faith," as it was to Abraham, because they were not capable of having any faith at the time of their Circumcision, as Abraham had; and moreover also because this covenant was not the

same as our's being only a carnal covenant to give them the land of Canaan, and containing no spiritual privilege "or engagement in it. But even admitting which I am "neither bound nor prepared to admit) that there is no reason but Christ might have ordered Baptism to Infants proportionably to the use of Circumcision, yet as I cannot find that He has done so, I think myself required to believe that it was not His intention that Infants should be entered (at least by any visible token) now, although they were formerly; because neither He, nor His Apostles, have expressed any such thing, (as it was plainly expressed before) nor have they given us any example of it in the New Testament; for from the Ascension of our Saviour to the first imprisonment of St. Paul at Rome, thirty years had elapsed, which comprise the history of "the Acts of the Apostles," yet in that Book (notwithstanding that the Christians must have had many thousand children born to them in that space of time,) yet none of them are registered in the Acts to have been baptized in Infancy. Indeed our Saviour in giving His Apostles commission to baptize all nations, required them to "teach" them first, but Infants cannot be supposed to be taught, because not old enough to learn; and, therefore, in reference to this Sacrament, He says elsewhere, "Except a man be born of water, which implies an adult, and not a child. Since, therefore, Baptism was a new ordinance instituted by Christ. His saying nothing of Infants is a sign He meant not to include them. Indeed Infant Baptism was condemned by the Fathers, of the Church, respecially by Tertullian, assembly my steer the Apostles, and not generally proofised until decreed by Pope Innocent, in the year 302 We , read also of a great many particular Christians who allowed their children to grow up unbaptized, as the Emperor Constantine, Austin, &c. that had Christian parents, and yet were baptized when adults. ... The Baptism of Infants is only recommended by the Church of England upon the shocking notion that all unbaptized children go to a place of eternal torment; and all the arguments brought to favour it, are upon her own confession, but consequential only, whereas I certainly think that in a Sacrament of positive institutions we wre to expect direct orders, and to keep close to the letter.

Even the Church of England herself has virtually soiven up the cause to the Antipoedobaptint, because sinuler Catechism (speaking of Baptism in general) sheems that faith and repentance are required of persons to be baptized; for what she says afterwards of Infants baptized on a promise of these, comes too late, when what she says before is established in the general. "It therefore appears to me, that Infant Baptism'ts not warranted by Scripture: for the tenor of Baptism, defe-rally runs thus—" Repent and be baptized;" He that believeth and is baptized;" "Baptized, confessing their sins;" "If thou believest with all thine heart, thou mayest be baptized;" with all which repentance, helief, and confession of sins, Infants have nothing to do. Finally, I object to the mode of administering Baptism. as practised by the Church of England, for instead of dipping the persons to be baptized, she simply sprinkles them, which is not only contrary to the original intention of our Saviour, and the practice of His Apostles but is at direct variance with the signification of the word Baptize," which is peculiarly and exclusively to "dip." -as expressive of the washing away of the pollution of sin." 57 9 J. 9H

Q. 86.—How do you refute the preceding arguments against the Baptism of Infants in the Church of England?

First, by proving that it is neither "absurd nor ridiculous for an Infant, although it have no knowledge nor sense to be entered into covenant with God," and secondly, by proving from the precepts and practice of our Saviour and His Apostles, that Infants are not only capable of such a token of a covenant as Baptism is, but that "Baptism has been actually ordered proportionably, to the use of Circumcision." Now in the first place, I contend that to assert that it is "absurd and ridiculous for an Infant to be entered into covenant with God," is to cast a reproach on the wisdom and former conduct of God in appointing Circumcision to Infants eight days old; for this outward Sacrament of Circumcision was the seal of a covenant made with God, "You stand this day all of yon," said Moses, "before the Lord; your Captains, &c. your little ones, &c. that thou shouldest enter into covenant with the Lord thy God, and into His Oath."

But it is objected that "Circumcision was not to Infants a 'seal of the righteousness of faith, as

it was to Abraham, because they were not capable of having any faith at the time of their Circumcision, as Abraham had." in reply to this objection, it should be observed that it is not meant to be affirmed that Circumcision was a seal of appractual faith then at that present wrought in the hearts of the Infants, but the covenant required them to love God, to walk in His ways, &c.; for in Deut. xxx. (which chapter is one continued recital of the terms of the covenant then entered,) it is written, "And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul—to walk in His ways, and to keep His Commandments,"* which necessarily suppose faith in the Lord; and, therefore, St. Paul premises to a quotation from some of the passages but of this very recital of the covenant, into which the "little ones" were entered, these words, "But the righteousness which is of faith speaketh on this wise," and concludes the quotation by "this is the word of faith which we preach." In reply to the second argument, that the covenant of which Circumcision was the seal, was not the same as the Gospel covenant, it is evident that, inasmuch as it contained an engagement on God's part to give an eternal life after this, which is the chief thing in the Gospel covenant, it must be the same as the Gospel covenant; and that the covenant sealed by Circumcision did contain such an engagement on God's part to give eternal life, is evident not only from our Saviour's words, in which He proves to the Sadducees the resurrection of Abraham to eternal life, "I am the God of Abraham," which very words had been part of the covenant sealed by Circumcision, but also from the belief and expectation of a resurrection to eternal life professed by all the Jews, (the Sadducees alone excepted,) and which they derived from this very covenant thus sealed by Circumcision; as is evident from St. Paul's appeal to them. Moreover, in both administrations, (viz. the covenant of Abraham, and the Christian covenant,) faith in God, and obedience to Him, are required, and a faith also in the Messiah; the Jews believing Him as to come, and Christians, as already come; and in both, there are delivered promises, both for this life, and for that which is to come; (on which account, St. Paul calls the former by the name of "the Gospel preached before to Abraham," and in the same chapter, "the covenant confirmed before of God in Christ;" 1) and in both of them there is granted the direction and assistance of the same Spirit; in a word, (although the Gospel covenant may, in some sense, be "a better covenant, established upon better promises."** still it is not a different covenant, because) the substance of the things declared, enacted, and revealed, in both covenants, are the Our Antipædobaptist Brethren, therefore, are mistaken in

supposing that the covenant into which Jewish Inflants were entered, and which was scaled to them by Circumcision, was only distributed covenant to give them the land of Canaan, and contailing int spiritual privilege or engagement in it;" because the Gen. XVii. (where Circumcision to the Infants is instituted.) the style of the covenant is, "Walk before me, and be thou perfect," and on the part of God, not only to give them the land of Canada, but to be "a God to them and their seed after them;" and so like wise in Dout, xxix, where "the little ones" are entered. It is written; "that He may be a God anto thee," and in the very next chapter; (which is one continued recital of the terms of the covenant then entered.) it is written, "And the Lord thy God will Circumcise thine heart, and the heart of thy seed, to love the Lord thy Gold with all thine heart," &c. + and on the man's part, "to love the Lord, to walk in Ihs ways, and to keep His Commandments," &c. I all of which are Spiritual things, and what our Saviour calls "the first and great Commandment." It is moreover certain that the covenant of the ten Commandments in Horeb was made with the Infunts, as well as others; for forty years after, (When all that were twenty years old at the giving the law were dedd in the Wilderness S) Moses said, "The Lord made a covenant with his in Horeb, even with us, who are all of us altow here this day!" now most of these were Infants and little children at that time, so that it is evident from this circumstance, (as well as from those cases already cited,) that lufants may be entered into a covenant with God, to perform some Spiritual duties hereafter, of which they at present can have no knowledge, nor sense, and to receive some Spiritual privileges; a covenant, moreover, which was not the particular privilege of the offspring of Abraham's hody; for 'it extended (as it does now) to all of any nation that would come into it; and they had a right to bring into it all the infant children, not only of their own body, but all those of whom they had the legal custody, or possession; for the words are, "He that is Both in the house, or bought with money of any stranger, which is not of thy seed, &c. must be circumcised;"I and so a Prosclyte was to "circumcise all his males," and then he was to be as one bork in the land."** Hence, we may fairly infer, that as an Infant then was entered into a covenant, containing in it an engagement to such Spiritual things, as he could no more understand, than an Infant now can understand the things covenanted at Baptism. therefore, an Infant is not incapable of being entered into covenant with God, obliging him to do and to believe some things hereafter. (if he live,) of which at present he can have no sense; and that. upon such his entrance, he may be made immediately an heir of eternal life by covenant, which will hold good so long as until he by

[~] Gen, xvil. 7. † Deut. xxx. 6. † Verse 16. † Numb. xvi. 92. 33; xxvi. 64. 65. ∥ Deut. v. 2. 3. ¶ Gen. xvii. 12. 13. ↑ £xod. zii, 48.

actual sin does break the said covenant. In fact, this transaction, then effected by the command of God in Spiritual things, bears some resemblance to what we see every day done in Temporal affairs, viz. the taking the lease of an estate for a child in the cradle, and putting his life into it; the child then knows nothing of the matter, nor is he capable of consenting; however, then he is maintained out of it, and has an interest in it; and when he grows, up, and becomes able to chuse and refuse for himself, if he go to his landlord, and claim the benefit of the lease, promise to pay the reut, and perform the services, he has the benefit of it; if otherwise, it is at his peril. Now God is our heavenly landlord. and is willing that the lives of Infants should be put into the lease of heaven and happiness, and it is done accordingly by Bantism. which is "the seal of the righteousness that is by faith," by which Infants are assured, that if they pay the rent and perform the service, (that is, live a life of faith, and repentance and sincere ohedience,) they shall be never turned off the tenement; but if. after the expiration of time, they dislike to pay the terms, and refuse to pay the rent, they forfeit the lease; although, however, by not performing the covenants mentioned in the deed, the Infant loses all right to the inheritance, still in the mean time the deed itself is not insignificant, merely because the Infant does not understand it. I will now proceed to show, in the second place, that (as it has been proved from the use of Circumcision, that Infants are actually capable of such a token of a covenant as Baptism is. so that) Baptism has been actually ordered to them proportionably to the use of Circumcision; not that I mean that merely because an Infant is capable of Baptism, that, therefore, it must be given to him; but I mean that there are sufficient grounds from Scripture to confirm the consequence from the use of Circumcision to that of Baptism, because our Saviour did in reality enjoin the Baptism of Infants, and His Apostles did actually practice it. For in the first place, it is very certain that as our Saviour did command His Apostles to "Disciple (uadnriver) all nations, haptizing them," &c.* so He necessarily meant to include Infants, as well as adults: it is true that He used only the term "nations," not descending to express particularly the sorts of persons that make up the "nation." hecause His command is given in very short and general words. but it is evident, first, from the practice of the Jewish Church. then, and before that time, (as we learn from several passages of writers of that nation, as well as from authentic copies of their Misna and Talmud, or Books of Canons,) and, secondly, from our Saviour's own express declarations on the subject. In the first place, we learn from the Jewish Misna and Talmud (for they mention the practice as ordinarily as they do the Circumcision of male children.) that the Jews at the time of our Saviour, and long

before it, in receiving any "Proselvie" no fothe nation with at come over from his heathenism to the true Religion; and desired that he: and his children might be admitted into covenant withothe true. God, did "Baptize" both that "Proselyte! and his male and fample children likewise, (a custom, which a coording to Leb Modena, they still retain,) and that it was a common phrase with them to call such Infants " Presslytes," as well as their parents. Assi We are informed that they inferred this necessity of a Proselute's Mantismy not early from the injunction given to Moses tolf 'sanetiful' of osmed they interpret it, "wash," for ind mady places of their law by: "sanctifying" is meant i". washing," nespecially where noncoman in said to "anotify" another man,) if the people to-day and to morrow," to but also from their supposition that the whole body of their nation (men, women, and infants,) were baptimed it in the cloud; and the sea, "It which covered men, women, and children all alike 1 and because it was commanded that one law and one manner should, (be for them;) and the stranger, " (or Prescive S) the brows cluded that is, their own pation, men, women; and children, were entered into coverlant by the Sanctification of reaching on Baptism! that, so sught an Preselyte and this children; if the would have thems entegeds thow as we learn from Roman writers, more particularly than, from the wards of Scripture, what sort of a death-ficultiment was, without grounding our belief of the article of Christ's conciliation upon the Roman Histories, uson Christ being a Jew by nation, and specking the phrases of the Jewish language, wellearn best from Jewish hooks the use and proper signification of the word "proselytising," on "making Disciples," that is what it did then ikually signify in that languages for let lit be reniembered that bus Savioun's word (madarivodine) translated "teach," does not proporty signify the "teach," but to "make," or theuter Disciples, "which is meanly the same wond as to smake Proshitent of It has been moved that Prosclytes from the heathed Redigion to Indiaism word V-Baptized! hwith water, and that it was the ordinary practice of the Jewish Church for many ages to it Baptize that so the Infant Children of such Proselvies at the same time with their parents; it has moreover been shown, what out Saviour's command was not the Ereack Cobust to A Disciple tall nations, "and the words [[OProselvio"] and "Disciple! are nearly synonymous; now, if our Saviour had dommanded His Apostles to # Gb., and Disciple for Proselytize) all nations," and (instead of "Baptishig," had said)

^{* &}quot;If with a Procelyte, his sons and his daughters be made Procelytes; that which is done by their father, vedoinds to their good." (Cedurer Bab: Chetrbeth Ch. L) "A Procelyte units is underrage, in English apon the knowledge (Driptpfeshion) of their sons of Judithney (that is, the Syngrogue or Church of the place,) and they become to, him softher? (Mainter, I. Blg. Ch. xiii. 7.) "An Israelite that taketh a little heathen child, or finds an heather thinks and Bapthee with for a Procelyte behold he is a Procelyte." (Mainter Hand. his place, and heather the child, the single shall be a subject to the character of the character of

"Circumcise them;" they would have "Circumcised" the Infants; as well as the adults even though there had been no express mention of unfants in the commission, and that merely because thes Apostles iknew of themselves that Circumcision was usually given de desfastis; for the same reason, if an Antipædopaptist Minister had been sent by his congregation to an heather land with as combission to "Disciple that nation, and Baptize them," would sortithinks himself commanded to Baptize the Infants, merely because it was not the custom of the Church that sent him; but if avd/inistemphadi been sent by the Church of England with a commission in the very same words, "Go, Disciple that nation, and Baptime them," he would most certainly have thought himself edmenanded to "Baptize" the Infants of such as were converted and Baptized because it was the known custom and meaning of the Church that sent him; in like manner, therefore, we cannot for a smoment doubt but that the Anostles acted in their own case according to the custom and practice of the Church (the Jewish) where they and their Master had always lived, and, therefore, as that Church had then, and for many ages before, Baptized Infants. andipas dhe Apostles themselves doubtless explained the words "Disciple," (or "Proselytize,") and "Baptize," in that sense in which they were current at the time and place in which they were anoken we can draw no other conclusion than that they did explain their Master's commission, as including both Infants and Adults. It is true, that Christ made no express mention of Infants in that commission, because it was perfectly unnecessary, as the Apostles hndw: 46 themselves that Baptism was usually given to Infants; and therefore that if He had meant that in "Baptizing all pations," they should not Baptize Infants, (who constitute a part abevery nation,) ha had been usually done, (in other words, if He had meant to abolish the custom of Infant Baptism,) He would bane distinctly said so; because, therefore, He has not said so. hoppenanessly accepted Infants from this Sacrament, it is very brident that it was not His intention to exclude them from it, that is that He meant to include them. Nor is this conclusion set soids by the fact that (although there was no express command for Beolizing Anfants, yet) that there was an express command for Gircumciang them, because Circumcision was unheard of until God appointed it to Abraham; but the Baptizing of Infants, was a thing pammonly known and practised long before John the Baptist came, (as appears from the incontestible evidence of several Jewish writers on the subject,) and, therefore, there needed no such express command. But the Buptism of Infants is not only evident from the practice of the Jewish Church at that time and before it, but, secondly, from the injunctions of our Saviour Himself; for He has expressly declared, that "except any one" (for He employs the word was which does not signify a "man" and with the washare translated, it, but any person, mun, waman, or child,), "like horn of water, as well as of the Spirit," (that is, unless in child he Baptized,*) "it cannot enter into the kingdom of God," to and, therefore, no child can in God's ordinary way by enter into the kingdom of God" without Baptism; but as Infants may: "enter into the kingdom of God," and indeed "of such in the hingdom of Heaven,"I and as all who are capable and fitted for an entrance into the invisible Church, may lawfully be admitted into the visible. therefore, every, Child, (as well as Adults.) must be Buntized; and it has been elsewhere proved that Children are capable of Baptism, that is infibeing thoranof waterland of the Spirit," because they are capable of some of the great ends of Baptism wrought by the Spirit, although not as yet capable of all the several ends, for which Baptism, in designed, and an Infaut may, therefore, be. Bantized for those ends for which it is capable, because our Saviour, who was not capable of remission of single regeneration, and was nevertheless Bantized for theather ends for which Bestism is designed; and it cannot be doubted but that by the woods " liveost any one he born again," our Saviour did mena " Baptism, " for the Lews called the Baptism of a Preselyte, his "Regeneration," or "being born again," and all Primitive Christians called Christian Bantism by the same name; in fact, it was the common phrace for it at that time. Until therefore, it can be proved that, Christ, whilst He came to confer upon the parents the privileges of the covenant in which they had hitherto been in a higher degree, thereby putting them into a better condition, yet intended to put their children into a worse condition, no better than that of the Pagan world, by dispossessing them altogether of their former covenanted right which they had hitherto enjoyed; until this can be proved, we must believe that it was not His intention to exclude on the ground of incapacity, those from Baptism and admission into His visible Church, who had before been canable of Bantism, and whom He Himself embraced and promised to recoinc (#8 Antippedopartists themselves believe) into His invisible Church, the kingdom of Heaven; in both the cases which we have examined the words of our Savious are general and universal, vis. I all nations," and fevery person.' For as Baptism is a seal of the covenant, which is in substance the same covenant with that of Circumcision, and as it is evident from many Texts in the New Testament where Circumcision is mentioned, and many where Bantism is mentioned, that Bantism serves to the same use and purpose now, that Circumcision did to the Jowish Church, namely, to confirm the truth of the promises on God's part, and instate the martaker in the privileges of the Church of God, and to denote the chligation of the party (if he live) to faith and obedience; and,

therefore, the Builpiarte do say, in effect, that Baptism is appointed by Christ'te be to Christians in the stead or place of Circumcision, when it calls Baptism, "the Circumcision of Christ," or (as it would more intelligibly and more agreeably to the sense of St. Parl, be residered, and is rendered in several translations.) "the Christian "Circumcision," or Sacrament appointed by Christ to as Austrad of Circumcision; and, therefore, the command of electrics give the seal self the vovenant of Circumcision in infancy then; does continue a command to all Christians in every age, and is a settle ient ideclaration of Mis will to as how unless he Had nomewhere declared an alteration of His will in that respect: because in the ess both of Jewish Baptism and Circumcision itself fas before observed) it was a ruled case, that the seal was to be tiven without difference of young and old, and, therefore. there meeded no express declaration of this in the institution of Othistian Bantism ; but as in the case of Circumcision, the seal was not given to all indifferently, to "all nations," and to both sexes, a warticaler declaration to that effect was required in Baptishi, and therefore, we find that St. Paul affirmed that this latter Rite was so be restricted, "neither to Jew, nor Greek, bond nor free, male mor female." This may be easily established from the da Acts of the Apostles," from which we shall learn that it is much more difficult to prove that Infant Buptism was not their custom than that if was! We read in an early part of that Book, that St. Pile! when persuading the Jews to Christianity and Baptism; tells them *Ye are the children of the covenant which Ged with our Futliers. Sec. 1 : Now as that covenant had ever included Infante, there was meed of an express prohibition if they had been now to be excluded; sent on the contrary, the assures them that they were still to have secovenant including infants, for he says again, "Repent, and be Bustined; &ct; for the promise is to you and your children!" dudeed; (as has been already observed) it would have been huck to the worse in that respect if the Jows, when they became Oldrighting, were to lose the advantage of having their third the admitted out Church members by Circumciston, (for all Tiffants before had been members of the visible Church and people of Gott.) said have nothing substituted for them instead of it. "Thus we edad that St. Paul Baptized not only Lydia, hut "dil'her Bousehold" at the same time, and also the Jailor, and all his," I did it is unremonable to suppose that these two families consisted willy of andules; many other femilies are mentioned in the Acts to have been Baptized, and we cannot believe that there were no children and them; and as the children of the heather Proselytes to Judaism were always Baptized at the same time with their parents, so we have reason to believe that the children of the converted Jews kild

Gentiles, who were admitted by the Apostles within the pale of Christianity, were Baptized at the same time with their parents, because it is not probable that such as offered themselves candidates for the Rite, in so doing were not without the desire that their children (as" the promise was to themselves, and to their children"* also) should be included in the same privileges and blessings. is true that no Infants are expressly mentioned as having been Baptized in their Infaucy, because it had been before so ordinary a thing for people that came to Baptism to bring their children with them to be Baptized also, that there was no need to mention it; as for the same reason we read in the Old Testament the history of five hundred years together without mention of any one Infant circumcised; in fact, even if the Scriptures were wholly silent upon the subject of Infant Baptism, (which they are not,) we cannot thence conclude that Infant Baptism was not the custom of the Apostles, because neither do they mention the Baptism of the Apostles themselves; we dare not, however, from this omission conclude that they were not Baptized. It is, therefore, no argument (whatever Antipædobaptists may suppose to the contrary) that because "no Infants are registered in the 'Acts of the Apostles' to have been Baptized in Infancy, that, therefore, they were not Baptized in Infancy;" for, even allowing (which is very probable) that during "the space of thirty years which comprise that History, the Christians had many thousand children born to them," none of whom are expressly mentioned, (they were included by the Historians in such terms as these, "the household," "all his," &c.) still if not Baptized in their Infancy, they must have been Baptized (if at all) as they grew to years of discretion; yet there is no such thing registered, for not one of those men whose Baptism is recited in the Acts, were the sons of Christians; consequently, if none of those thousands were Baptized in Infancy. because it is not mentioned, they were not Baptized at age, (as the Acts comprise thirty years,) because that is not mentioned neither; so that unless it be granted that there were children in the "households" that were Baptized, as they are not recorded to have been Baptized at age, we must necessarily believe that they were not Baptized at all, which establishes the heresy of those who maintain that when the parents or masters of families have been Baptized, there is no need that their children or posterity ever after should be Baptized, but that all use of Baptism may cease in a Christian country. It is, therefore, an error to object against the arguments brought to favour Infant Baptism, although they may be consequential only, without they can be proved to signify nothing at all; thus, Christ has said that "all nations" were to be Baptized, and as Infants are a part of the "nations," it is a natural consequence that Infants are to be Buptized; for

the fact of their not being particularly named amounts to its because Kings are no more particularly named than Infants, therefore, Kings ought not to be Baptized, for Infants are a part of the nations as well as Kings; can this be disproved? . Christ has said that "no person that is not born of water cau enter the kingdom of Heaven," as Infants are persons, it is a natural consequence that Infants must be "born of water," that is, "Baptized;" can this be disproved? Again, it was an ordinary practice in the Jewish Church in the age of our Saviour and His Apostles, for people that came to Baptism to bring their children with them to be Baptized also, and it is a natural consequence that they should continue the custom, and that they did bring their children to the Apostles to be Baptized; can this be disproved! Again, many families are mentioned* in Scripture to have been Baptized, in these terms, such an one, and "her household," such an one, and "all his," and it is a natural consequence that in those families there were children, and, therefore, that they were Buptized: can this also be disproved? If these proofs, although consequential only, cannot be disproved, consequently, to say that they prove nothing, is either begging the question, or denying the conclusion. because one is unable to overthrow the premises. Moreover, let it not be forgotten that even consequential proofs of a doctrine, or Rite. are of great use; for although the Resurrection is a fundamental, yet Christ provided it by a consequence; t the alteration of the Sabbath is a matter of positive worship, yet we use consequences in proving it; St. Peter, who thought that Gentiles, unless they were circumcised, were not fit subjects for Baptism, was not convinced of the contrary by any positive order, or express words, (such as, "Baptize this Cornelius," or "Baptize Gentile men, though uncircumcised,") but concluded or argue at by consequences, for when he was informed that they were no longer "unclean," I and saw the Holy Spirit come on them, he concluded that they should be Baptized, merely because they were capable of the thus of Baptism, "Can any one forbid water," said he, "that these should not be Baptized, who have received the Holy Spirit," &c.| Consequential proofs, therefore, are certainly admissible for the establishment of the doctrine of Infant Bantism; and it would be sufficient to cite such proofs; but it is still more satisfactory to learn that this doctrine does not depend upon such proofs only. "It is true that the history of Baptism in Scripture contains the clauses mentioned by the opponents of Infant Baptism, viz. "Repent and be Baptized," "Baptized, confessing their sins," "If thou believest with all thine heart, thou mayest be Baptized," &c. and that Infants cannot repent, believe, nor confess their sins; but we must consider the state of those times, and of the people then; when the Gospel was first proposed to the Jews, and afterwards to

the Gentiles, the first and chief work was to persuade the adult persons to believe the Gospel, in fact, it could only be offered to such as were able to enter into and weigh the evidences of its truth; hence we find, that all the arguments and exhortations in its support were directed to adults; "preach it to them; he that believes and is Baptized, shall be saved;" for those people must be Baptized after they were taught, because they had no fathers that believed the Gospel, to Baptize them into it before. Circumcision instead of Baptism had been appointed, our Saviour could hardly have expressed it otherwise-"Go, proselyte the nations, circumcising them; he of them that believes the Gospel, and is circumcised, shall be saved;" and the history of their success would have been recorded as it is now-"Such a heathen man, or such a number of them in such a city, upon such preachings and arguments, repented, confessed their sins, believed with all their heart, and were circumcised." And yet all this is no argument that they should not, or did not circumcise their children. (as has been already observed) there are positive, as well as consequential proofs in Scripture to support the doctrine of Infant Baptism-for we read that as St. Peter declared "the promise of the covenant sealed by Baptism to be to the children,"* as well as to the parents, so do we find that St. Paul has expressly allowed it to be administered to Infants. It is not here intended to lay any stress upon the fact of the assertion of that Apostle, that Baptism was appointed by Christ to be to Christians in the stead or place of Circumcision, (which was invariably given to children) when he calls Baptism "the Circumcision of Christ," or (as it is rendered in several translations) "the Christian Circumcision," or Sacrament appointed by Christ to His Church instead of Circumcision; "for in Christ," (says the Apostle to the Colossians who wished to enforce the Jewish Circumcision,) "you are circumcised, &c. by the Circumcision of Christ, buried with Him in Baptism ;"Y for as he cannot mean that they were circumcised by that action, by which Christ in His Infancy was circumcised, so he must mean, by that which Christ has appointed for, or instead of Circumcision to a Christian; and that not only to the adults among them, but to children likewise; for otherwise they may have reasonably objected, that although they themselves had Baptism instead of Circumcision, yet their children had nothing, and in that respect were, therefore, no better off than the children of Pagans; and, moreover, those Jews who had been converted and were augry with him, t because they heard that he taught all the Jews that were among the Gentiles that they ought not to circumcise their children, would much more have objected to him, if he had taught them that they ought not to baptize them neither. It is not, however, intended to lay any stress upon this circumstance, nor

^{*} Acts ii. 39. + Col. ii. 11. 12. 1 Acts xx. 21.

upon the conclusion to be naturally drawn from it, (namely, that as we do not find that those Jews did ever object to St. Paul that he taught them not to baptize their children, so we have reason to conclude that he never taught so,) because we have a more conclusive testimony to favour the lawfulness of Infant Baptism, in the reply which St. Paul made to the question of the expediency, or inexpediency of cohabitation in case of different religious, put to him by the Corinthians, namely, that it had been often observed that "the unbelieving husband is" (or according to the original, 4yiaaras, "has been") "sanctified by the (believing) wife, and the unbelieving wife (hylastai) has been sanctified by the (believing) husband, else were your children unclean, but now are they holy."* Now, in the first place, it is very evident (and indeed allowed by all parties) that the word translated "sauctified" does here signify to be "converted," (as the Ancients understand it) or persuaded to receive the Christian faith and Baptism; or, as St. Paul expresses it in the verse next but one, "has been saved by her," and in the first chapter of the same Epistle, "to them that are," or (inaquiros) rather "have been sanctified in Christ Jesus, called to be Saints," that is, who have embraced Christianity there, or have been "baptized," for so all ancient Christian writers interpret the word, and the interpretation is obscure to us now only because it is not now common with us to use the word "sanctified" for "baptized." Modern commentators, however, are not so generally agreed upon the signification of the term "holy," as applied in the preceding passage to the children of such parents as "have been sanctified," or converted by one another; for those who are opposed to Infant Baptism explain "holy" to mean "legitimate," and "unclean" "a bastard," whilst its advocates suppose these terms to signify "baptized," and "unbaptized." Now, in the first instance, it is very clear that the word "holy" is never used to signify "legitimate," and that the term "unclean" when opposed to "holy" cannot mean "a bastard," because not only was it not the doubt or question put by these people to St. Paul, (as will plainly appear by an attentive perusal of from verse 12 to 16) whether the use of the marriage bed did in such case continue lawful, and the issue "legitimate;" nor is there any reason why they should have been "bastards" if both the parents had continued in unbelief; for although some of their queries had been respecting the lawfulness. or sinfulness of some things, (and to which the Apostle had answered not by way of his own advice, but "by the authority of Christ, I command, yet not I, but the Lord,"t) yet this question of cohabitation in case of different religious, unlike the others. (for they had sent to him several queries about different matters. as appears from verse 1, " Now concerning the things whereof you

wrote to me,") was not of lawful or unlawful, but of empedient or .. inexpedient, (and, therefore, he replies to it in another strain, "But to the rest of these matters, speak I, not the Lord;"*) for not: only is it improbable that a man that had had several legitimate children by his wife, whilst they were both heathers, should fall. into a doubt that those that should be born to him after he became a Christian, would be bastards, merely because she would not. become a Christian also, and, therefore, he would not have put the query, but the Apostle advises the continuance of dwelling together only in case the unbelieving party be willing-" If any brother" (i. e. any man that has embraced Christianity) "hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let hernot leave him;" + now he would never have said this, if the question. had been of lawful, or sinful; as whether the unbelieving woman would have been in the state of a harlot to a Christian husband, or the children so begotten "bastards:" for the unwillingness of the unbelieving party to cohabit, would not in such a case have mended. the matter at all, because a willing harlot, that is "pleased to dwell with a man," is as bad, if not a worse harlot, than one that is over persuaded against her will, and the children are as much "bastards." It is, therefore, evident that by "unclean" and "holy," St. Paul does not mean "made bastards," or "made legitimate." Let us now examine the other interpretation of this passage, which is this-"The unbelieving husband has been (generally) sanctified" (or brought to the faith and so to Baptism) "by the (believing) wife, and the unbelieving wife has been (or converted and baptized) "by the (believing) husband, else," (that is, were it not so, and that the faith of the one did not generally prevail against the infidelity of the other,) the "children" of such marriages would be generally brought up to heathenism, kept unbaptized, and so "unclean, but now," by the grace of God, we see a contrary effect, for they are generally baptized, and so become "holy" saints, or "sanctified." Now, in the first place, it is certain that it must have been some visible holiness of the children from which St. Paul draws this argument to satisfy the parents of the expediency of their cohabitation, some known and customary privilege which such children had in the opinion and practice of that Church. But if a foreigner, beginning to learn the English language, met in an English book with this passage, "now are your children christened," (as the word "christened" is not used in Scripture, and has no parallel to it in the Latin language, nor in several others,) he must necessarily inquire of those who are more conversant in the English language and customs than himself, what was the signification of the word,

and the use of it among the English, from whom he would learn that "christened" eignifies "made a Christian," and that the use of it among the English is to stand as another word for "baptized," so that it meant "now are your children baptized;" in like manner in order to understand this passage in St. Paul's Epistle, "now are your children holy," we must enquire, first, as the argument of the Apostle was evidently drawn (as has been already observed) from some known and customary privilege which such children had in the Jewish Church, what that known and customary privilege was? secondly, what is the general use and signification of the term "holy" in the New Testament? thirdly, what is the particular use of it by St. Paul himself in his Epistles? and, lastly, what was the use of it generally by Christian writers contemporancous with, and succeeding him? Now in reply to the first inquiry, it is certain that there was no other known and customary privilege which the children of Proselytes to Judaism then had except the Rite of Baptism, as has been already proved; in reply to the second, it may be observed that the word "holy" is commonly used in the New Testament for "belonging to God," "accepted of God," "set apart to God," &c. whilst on the other hand "unclean" often signifies "out of covenant with God;" in reply to the third inquiry, it may be well to observe that in St. Paul's Epistles the word here translated "holy," is (when applied to persons) far oftener translated "Saints," and that the Apostle never applies the term "Saints" in the New Testament but to baptized persons, for he calls none others by the names of "Saints," or "brethren," as in the directions of his Epistles, "To all the Saints" at such a place, which is as much as to say "to all the Christians" there; in fact, St. Paul in no less than forty instances in his various Epistles uses the term "holy" as meaning "federally holy," or "in covenant with God," that is, "Baptismal holiness," or the remission of original sin; whence we may infer that St. Paul by the expression "else were your children unclean, but now are they holy," did mean "else were your children in original sin, or unbaptized, but now are they baptized and without original sin," + that is, baptized by the authority of one, or consent of both parties; and this interpretation is confirmed, fourthly, by the general use of the terms "sanctified," and "holy," (or "Saints,") by the Primitive Christian writers, for not only is the word that St. Paul uses in the passage under our consideration, and which we read "holy" or "Saints" the very same as that in the Apostles' Creed, "the Communion of Saints," (which is nothing else but "the Communion of Christians,") but in a thousand instances at least of ancient Christian writers of that period, (who had never heard of any Antipædobaptists,) the word "Sanctified" is used instead of "Baptized," and "Suints" instead of "Baptized Christians;"

and they said "children made Saints," or "made Christians," as the Church of England says "children christened," or "made Christians," the meaning of both the one and the other being "Baptized." Now if this be conceded, (and it is impossible to be denied) it cannot be said that there is no mention made in Scripture of Infant Baptism, nor can it be objected that the Apostle who has made so obvious a distinction between baptized and unbaptized Infants, ("holy" and "unclean") did not permit the Baptism of the Infants of such Jews as were converted to Christianity; and it is clear that the children of converted Gentiles were admitted to all the privileges which the Jewish Church had is evident, because the Apostle tells such that they were now "grafted into the olive tree," from which the unbelieving Jews were cut off, and that they did "partake of the root and fatness of the olive tree," and that "the blessing of Abraham might come on the Gentiles," + a great part of which was to have their children admitted into the covenant, and into the privileges of the Church and people of God; and this privilege of bringing in their Infants had been ever granted to such children as did embrace the Jewish Religion. But it is objected that "Infant Bantism was condemned by the Fathers of the Church, especially by Tertullian, a century after the Apostles, and not generally practised until decreed by Pope Innocent in the year 302," and moreover that "we read of a great many particular Christians who allowed their children to grow up unbaptized, as the Emperor Constantine, Austin, &c. that had Christian parents, and yet were baptized when adults." Now, in the first place, if (as has been proved) Infant Baptism was practised by our Saviour and His Apostles, it matters but very little whether the Fathers of the Church did condemn it, or not; indeed, the mere fact of their condemnation of the custom, would be a clear proof that it was then a general custom, or why should they condemn it. But it is certain that, with the exception of Tertullian, Infant Baptism was not only not condemned, but was the uniform practice of all the early Christians; there is not one of them that pleads for it, or attempts to prove it, as a practice denied by any Christian, excepting those that denied all Baptism by water. It is not mentioned in the Cauons of any Council, nor is it asserted as an object of faith in any Creed, whence we infer that it was a point not controverted at any period of the ancient Church; the earliest writers have no discourse directly about Infants, but they speak of Baptism being to Christians instead of Circumcision, (which had been given to Infants,) and call it (as do many others) the "Spiritual Circumcision," "Circumcision performed without hands," the "Christian Circumcision," "our Circumcision," &c.; they also speak of original sin with which we are born, and say that Infants are to be baptized for the pardon of original sin. One of these Fathers (who wrote before

St. John) mentions the necessity of Baptism to all persons, in order to an entrance into the kingdom of God, as a known Christian doctrine at that time; for he says that no one (adult or infant) can come there "without the seal, which seal is water." Justin Martyr, a Samaritan Jew, born in the times of the Apostles, and converted to Christianity about thirty years afterwards, distinctly says that "Baptism is in the room of Circumcision," and in his "Apology for the Christian Religion" to the Emperor Antoninus Pius, (written A. D. 140,) speaking of the continent life led by the Christians, says, "several persons among us, sixty or seventy years old, of both sexes, that were discipled" (that is, "baptized," for he uses the same word as our Saviour in Matt. xxviii. 19,) " to Christ in their childhood, do continue virgins." Irenæus, who lived thirty years after Justin, reckoning up the several sorts of persons that are "by Christ born again upto God," (an expression which with him and all ancient writers signifies Baptism as peculiarly as the word "Christening" does with the Church of England,) mentions Infants expressly among them. Origen, who lived about the year 212, near Judea, and had been born of Christian parents, does in several places speak of Infant Baptism as a known and undoubted practice, and in one passage, as having been ordered by the Apostles themselves. About forty years after Origen, one Fidus, a country Bishop, sent a scruple of his to St. Cyprian, and sixty-six Bishops, that were occasionally assembled, "whether the Baptism of an Infant must not always be on the eighth day after his birth, because Circumcision was so?" they sent him a letter (the authenticity of which is evident from the fact of Sts. Hierome and Austin having very frequently quoted passages out of it) in answer, "that his scruple was vain; that the child may (and must, if there be danger of death) be baptized sooner," and they speak of the refusal of it "as dangerous to the soul's health of the child;" now this was about 150 years after the Apostles, and some of these sixty-six Bishops must be supposed to be seventy or eighty years old themselves, which reaches to half the space; and it appears from their words, that not one of them made any doubt of Infant Baptism. Gregory Nanzianzen, St. Ambrose, and Siricius, (who lived in the next century,) affirm the same thing, that the Apostles practised and ordered Infant Baptism; St. Austin, who was almost contemporaneous with Siricius, writes that "it was not decreed in any Council, but had been ever in use," and that "no Christian man of any sort had ever denied it to be useful," and in more than a hundred passages of his Works, proves that Infants were baptized in their times, and that without controversy. In a word, there is not a single author in the first four centuries that speaks against Infant Baptism, excepting Tertullian, (who was in other respects a heretic, and could not have known what the Apostles' practice was in this respect, because he lived in a country in Africa, which no Apostle had ever visited,) and even he in the most correct editions of his Works speaks against the use of Infant Baptism only at such times, when there is no urgent necessity, by the child's being in danger of death, and in fact his testimony is conclusive for Infant Baptism, because he so gives his reasons and opinions against the custom, as plainly to imply that it was then actually the custom to Baptize Infants.* We may, therefore, infer that Infant Baptism (as it was ordered by our Saviour and His Apostles, so it) was generally practised by the Primitive Church; and as for the allegation that "we read of a great many particular Christians who allowed their children to grow up unbaptized, as the Emperor Constantine, Austin, &c. that had Christian parents, and yet were baptized when adults," it could be easily shown to be a mistake; for the instances which are generally cited fail of proof-thus, neither Constantine nor Austin had Christian parents; for as Constantine was the first Christian Emperor, and the first Christian Emperor could not possibly have had a Christian Emperor for his father, and yet Constantine's father (Constantius Chlorus) was an Emperor, (for he died at York, possessed of the imperial dignity,) and therefore he could not have been a Christian Emperor; in fact, it is distinctly recorded in History that he died a heathen; and as for St. Austin, although it is true (as indeed he himself informs us in the ninth book of his "Confessions") that he was baptized at his own desire, when thirty years old, yet we learn from what he says in the first book, (chap. ii.) in his second, (chap. iii.) and ninth book, (chap. ix.) that his father was a heathen, and did not turn Christian till a little before his death. We now come to the consideration of the question whether "the Church of England berself has virtually given up the cause to the Antipædobaptist, inasmuch as that in her Catechism (speaking of Baptism in general) she owns that there is required of persons to be baptized, faith and repentance.' But let it be remembered that at the time of composing this Catechism, there had never been an Englishman who denied Infaut Baptism; and men, before the rise of any enemies to a doctrine, are apt to be unguarded, and not so distinct in their expressions about it. In like manner the Church of England has not defined this point with that clearness with which she has expressed her opinion on doctrines which had been long controverted; what she means is, that both Adults and Infants are baptized on the same covenant, which ought to be declared at Baptism; and there is no doubt, but that all Baptism whatsoever is on a covenant, as of the kingdom of Heaven to be given on God's part, or faith and repentance on the part of

e Peter Bruis, a Frenchman, who lived A. D. 1030, was the first Antipodobaptist Teacher, who had a regular Congregation.

the baptized person, only with this difference as to Infants and Adults, namely, that these conditions are required to be performed at present by the Adult, and to be performed by Infants, when they are on account of age capable of them. If, therefore, (as already observed) there had been then, or before, any in England who denied Infant Baptism, the Church of England would doubtless have expressed herself more distinctly in the answer there given, and have said, " of adult persons is required faith, &c. at present; of Infants, if they live." But, finally, it is pretended that "the Baptism of Infants is only recommended by the Church of England upon the shocking notion that all unbaptized children go to a place of eternal torment." Now in the first place, the Church of England recommends it for no such reasons, but only because she finds it enjoined in Scripture that Infants should be baptized, and that they were so baptized in the Primitive Church for several successive centuries; and in the second place, it would be difficult for any Antinoedobaptist to prove that "all Infants, baptized or not, born of parents godly or ungodly, Christians, Turks, or Heathens, do go to Heaven; if judged the kingdom of Heaven were at our own disposal, it were but charitable to believe so, but there is no promise of God which authorises such an opinion; for if it be correct, it must either be because Heaven is the natural portion of Infants, as being human creatures, and because they were born of the human race, or because they have it, by the merits and death of Christ; now the first case is unscriptural, (as indeed all Antipoedobaptists are ready to acknowledge,) because Heaven is the natural portion of no one, (Infant or Adult,) merely as being a human creature, and born of the human race; and the second case is also unscriptural, because the Church is the "Body" of Christ,* and Christ is called "the Saviour of His Body;" + but an unbaptized child is no member of the Church, or Body of Christ; and, therefore, Christ, who is the Saviour only of those who are members of His Body, is no Saviour (strictly speaking) of Infants who have not been made members of His Body . by Baptism, which He has appointed as the confirmatory seal of such membership, and the ordinary means, or ordinary condition of salvation, enjoining, "except any person (ris, man, woman, or child,) be baptized, they cannot enter into the kingdom of God."; Hence, the Scriptures every where put a great difference between being "in Christ" on one side, and "of the world" or "without Christ" on the other; moreover St. Paul (in a passage already fully explained) expressly shows the different state of some Infants from that of others, being before Baptism, "unclean," and after Baptism, "holy;" nor is it at all probable that the children of heathers. (who are "without Christ and strangers from the covenant of promise, having no hope, and without God in the world," should have an equal interest in Christ with the children of

[#] Eph. i, 23. + Eph. v. 22. ‡ John iii. 5. and Quest, 49. § 1 Cor. vii. 14. ∥ Eph. ii. 12.

Christians, who do offer and dedicate both themselves and their children to Christ; nor is it likely that there should be no more promise to a good Christian for his children than there is to the children of Pagans; for St. Paul, having told the Ephesians that they had been such "strangers from the covenant," &c. says in the next words, "but now in Christ Jesus, you who were some time afar off, are made nigh by the blood of Christ,"* whereas (according to the notion of the Antipædobaptists) they had been "nigh" once before, namely, in their infancy. We may, therefore, infer that we have no promise of God of eternal salvation to Infants without Christian Baptism. It is true that in the case of Circumcision omitted, (although the rule was as peremptory as this, "That soul shall be cut off," and that Moses was afflicted with a deadly disease for neglecting to circumcise his child, which doubtless "happened for our ensample," yet) where the Providence of God made it impracticable, he did not execute the penalty; and, therefore, in like manuer many Infants may by some unavoidable accident miss of Baptism, and many adults, after they have resolved to receive Baptism, may miss of it by sudden death, yet as in either case it was impracticable, so we may charitably hope and believe that the penalty will not be executed; for all such texts of Scripture are to be understood with an allowance, namely, that such or such an Ordinance is appointed by God as the ordinary means, or ordinary condition of salvation, because we are not to bind God to the means to which He has bound us. Still, however, as in ordinary cases of Circumcision the rule stood firm, "that soul shall be cut off," so in ordinary cases of Baptism, "no one unbaptized (man, woman, or child) can enter the kingdom of God;" and, therefore, "if Christ Himself" (remarks the judicious Hooker) "who giveth salvation, do require Baptism, it is not for us that look for salvation, to sound and examine him, whether unbaptized persons may be saved, but seriously to do the thing that is required, and religiously to fear the danger which may grow by the want thereof."

Q. 87.—How do you defend the mode of administering the Sacrament of Baptism as practised by the Church of England?

Although the Church of England practises affusion, or pouring water on the face of the persons to be baptized, yet any parent may have his child immersed, or dipped at Baptism, if he will venture the life of his child, for the Rubric has ordered that "if the child be able to endure it, the Minister shall dip it in the water discreetly and warily; it is, therefore, evident that the Church of England does not wholly lay aside immersion, if the strength of the child will bear it. But as in this cold country it would be imprudent in all cases to adhere exclusively to the mode of immersion, and that our Saviour has given us a rule that whatever

is necessary to preserve life is to be preferred before outward ceremonies.* (for in the sight of God "mercy is better than sacrifice,"+) therefore, the Church of England (rather than occasion any injury or danger to the body of a tender bahe,) has very properly added. "but if the child be weak, it shall suffice to pour water upon it;" hence it is certain, that whatever arguments may be adduced against the mode of affusion, they cannot affect the Church of England herself, because she has only enjoined it in cases of necessity, leaving it (as the Scriptures themselves have) quite discretionary with the officiating Minister. The question, therefore, is this :--- If the precise Form of Words only be retained, viz. " I baptize thee in the name of the Father," &c. is the Rite of Baptism itself improperly administered when the candidate is only affused with water, and not dipped in it. Now as Baptism is only an external Rite, representing an internal and spiritual action, affusion is sufficient, because it fully represents to us the Institution of Baptism; the divine grace which is thereby conferred, is not measured by the quantity of water used in the administration of it. because water is only the symbol of the thing signified, and, therefore, the virtue of Baptism can no more depend upon the quantity used, than the grace derived from a faithful participation of the Sacrament of the Lord's Supper depends upon the quantity of the Elements taken and received by each communicant. In short, the only argument that has (or indeed can be) advanced against Baptismal affusion is that arising from the signification of the word "Baptize;" but it can be easily proved not only that the word to "Baptize" is used in Scripture for any washing, whether in whole or in part, whether in a Sacramental way, or on other occasions. but also that the Sacramental washing is not only expressed by the word "Baptize," but also by other words that are used for a common washing. Now, in the first place, it is granted that "dipping" and "affusion" are two different acts, but the word "Baptize" implies them both, for it is frequently used in Scripture to denote not only such washing as is performed by dipping, but also such as is performed by pouring, or rubbing water upon the thing, or person washed; and, therefore, when the Jews baptized their children in order to Circumcision, it seems to have been indifferent with them whether it was done by immersion or affusion; thus in Scripture, the washing of the hands is called the "Baptizing" of the man, for where we read, "the Pharisee marvelled that he had not washed before dinner," St. Luke's own words are, "that he was not baptized (lβαπτίσθη) before dinner," and so where we read, "when they come from market, except they wash, they eat not," St. Mark's own words are, "except they be baptized. (Sauriourrai,) they eat not; now this washing (or Baptizing) before dinner was only the washing of the hands, as is evident from

Matt. xii. 3. 4. † Verse 7. ‡ Luke xi. 38. § Mark vii. 4.

Mark vii. 5, and that was done by a servant's pouring water on the hands. In the second place, it is equally certain that the Sacramental washing is expressed by other words that are used for common washing; thus, "the washing (70 Aergo) of water," the washing (Aergo) of regeneration," "Having our bodies washed," (λελυμένοι τὸ σῶμα, 1) which word (λούω) is the same as that used in Acts xvi. 33, "He washed (ilever) their stripes," and no man will think that they were put into the water for that, As for the objection that the word "Baptize is peculiarly and exclusively to dip, as indicative of the washing away of the pollution of sin," it is certain that affusion, and even sprinkling are not only equally indicative of a similar purification, but also appear to be a fulfilment of many of the predictions which were recorded in the Old Testament respecting the institution of Christian Baptism by our Saviour; thus Isaiah foretold that Christ should sprinkle many nations," and Ezekiel, in narrating the blessings of Christ's kingdom, enumerates as one that "He will sprinkle clean water upon us, (i. e. by Baptism) and we shall be clean." At all events, be that as it may, it is very clear that the Apostles practised not only immersion, but affusion also; for we are informed by St. Luke that on one day only no less than three thousand were baptized, I which would have been impossible if Baptism by immersion only had been practised; moreover, when St. Paul baptized the Jailor and his household in the prison, the only inference, if any, would be, that the Rite was not performed by immersion, but by the affusion, or pouring on of the water used for that purpose; for the Rite was performed in haste, even the same hour of the night on which they were converted and believed,** and it can hardly be thought that at such an exigence they had water sufficient to be immersed in. We may, therefore, infer that it was indifferent with the Apostles, whether Baptism was administered by immersion, or affusion. The Primitive Christians also understood it in this latitude; at least (although they generally immersed, still) they did not think immersion to be of the essence of Baptism, so as that a person baptized by pouring water on the face, should be accounted as not sufficiently baptized; for if the person were weak, so that going into the water might endanger his life, or in cases of sickness, or in times of great haste, want of water, or other necessity, they administered it by affusion or pouring water upon the face. We are, consequently, at liberty to conclude from what has been urged upon this subject, that the mode of administering Baptism as practised by the Church of England, is perfectly agreeable to the original intention of our Saviour, and the practice of His Apostles and of the Primitive Church.

Eph. v. 26. † Tit. iil. 5. † Heb. x. 22. § Isaiah lii. 15. || Ezek, xxxvi. 25.
 T Acta il, 41. ** Acta xvi. 33.

INFERENCES FROM THE PRECEDING ARGUMENTS.

Because it has been proved that the Doctrine of Infant Baptism is a Scriptural Doctrine, and that the mode of administering it by Affusion, (as well as by Immersion,) is also agreeable to Scripture, therefore, it is the duty of all Antipoedobaptists, who have separated from the Communion of the Church of England on that account, to return to it, because their reasons for such separation have been proved to be groundless.

OBJ .- " Fourthly, as

A WESLEYAN.

I dissent from the Church of England, first, because that Church does not maintain the doctrine of the "Total Depravity of Human Nature," by which I mean that the sin of Adam-produced so complete a change in his own nature, and in that of his posterity, such a radical impotence, incorrigible depravity, and pollution, that no man is susceptible of amendment or correction from his own voluntary efforts; and, therefore, I consider every human action as sinful, and deserving of eternal punishment. Secondly, because that Church does not sanction the doctrine of 'the Witness of the Spirit,' by which I mean an inward impression on the Soul, whereby the Spirit of God directly witnesses to a man's Spirit (as in the case of Cornelius, recorded in the Acts) that he is the Child of God, which 'Witness' I consider to be Conversion. Thirdly, I dissent from the Church of England because she denies that Conversion is an instantaneous operation; for the cases of the dying Thief upon the Cross, of St. Paul, of the Jailor at Philippi, and of many others recorded in Holy Writ. prove that this Conversion is completed always suddenly, very frequently in a moment, and with the rapidity of lightning. Fourthly, because she does not inculcate the doctrine of 'Justification by Faith exclusively,' that is, that men are accepted by God and entitled to Salvation by Faith, considered distinctly from, and in opposition to the Works of Righteousness; for St. Paul frequently declares that we are "Justified by Faith without the works of the law," and speaks of God's "Justifying the ungodly," and of "Faith being counted for Righteousness to him that worketh not, but (merely) believeth." (Rom. iv. 5.) The Church of England, on the contrary, believes Good Works to be an absolute condition of our

Justification, in other words, that Good Works are meritorious of the benefits conferred by Justification, which is impossible, because Justification is a free gift, (or an act of free grace) and a free gift cannot be conferred on conditions. And, lastly, I dissent from the Church of England because the Articles of that Church do not recognise the doctrine of 'Christian Perfection,' or that complete holiness and sanctification are attainable on earth; for it is evident from the words of St. John, that 'whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot commit sin, because he is born of God.' (1 John iii. 9.)"

Q. 88.—How do you prove the docrine of the Total Depravity of Human Nature, as maintained by the sect of Wesleyans, to be unscriptural?*

Our Wesleyan (as will also be proved of our Calvinistic) Brethren are too apt to consider exclusively particular texts of Scripture without adverting to others which take a different view of the

^{*} Not only are the doctrines maintained by our Wesleyan Brethren at variance with the more sober, more rational, and (I hope) more Evangelical doctrines preached by the great majority of the Clergy of the Church of England, (for we find not only that our Saviour's Sermon on the Mount, and the various Discourses of the Apostles recorded in Scripture were entirely practical, but that also the Instructions which St. Paul gives to Timothy and Titus for preaching the Gospel relate principally to practical subjects, as "these things I will that thou affirm constantly, that they which have believed in God, be careful to maintain Good Works," (Tit. iii. 8.); but they differ from them in many other important respects, particularly in their style of preaching those doctrines, and in their mode of delivery-In their style of preaching, not merely because that in descending to the capacity of their hearers, (who consist almost exclusively of the lower classes, and for that reason less competent to judge of these abstruse points of Theology,) they employ colloquial phrases and expressions better suited to common conversation than to the solemnity of public instruction, but because (unlike our Saviour and His Apostles) they address the passions of their cengregation, instead of appealing to their judgment; secondly, in their mode of delivery, which is extemporaneous; this when properly performed, I will not deny (although not customary with the Clergy of the Church of England) to be, perhaps, less objectionable than any other mode, because better calculated to command attention, and to awaken the feelings of a congregation; but it so very seldom happens that it is properly performed, (as but few are naturally qualified to acquit themselves with any decency in the performance, and the very many who do not possess such advantages, suffer their heated imagination to soar to the wild and irregular flights of enthusiasm,) I would much rather the custom were altogether abolished from our Churches, than it should be so sadly abused; especially as a precomposed Sermon may be (and, I rejoice to say, very often is) read with emphatic warmth and energy; for as on the one hand there may be warmth and energy of delivery without vehemence and effort, (which are not unfrequently produced by art and enthusiasm) so on the other hand, there may be a "zeal not according to knowledge." If indeed we carefully examine the causes which render extemporaneous preaching so exclusively attractive and popular, (which is, however, no proof of its intrinsic excellence, because popularity is frequently the result of error,) we shall find them to exist, strictly speaking, . in the superior gesture only, and more animated delivery of the Preacher—in other words,

subject. This is a fruitful source of error, for upon the same principle, they may conclude from the passages in which the manhood of Christ is asserted, that Christ was a mere man, and not God; or from those numerous passages which assert the Godhead of Christ, they may infer that Christ was God only, that is, God the Father, and, therefore, that God the Father suffered upon the Cross; so in like manner, by the exclusive consideration of those particular texts which assert the depravity of man, without referring to those numerous passages which speak of the dignity of human nature, as of a true image of God. Himself, and of man, as having been "made but a little lower than the Angels," they erromeously conclude that every man is totally, radically, and

in the mere motion of his body, and the inflection of his voice; but if this be all that gives to a Sermon the force, nature, and essence of instruments available to eternal life, it necessarily follows that the vigour and vital efficacy of every Sermon grows from certain accidents which are not in the Sermon itself, but in him only who delivers it; and the natural consequence of such a notion is, that if we had all the instructions, exhortations, and consolations, word for word, which came from the lips of our blessed Saviour Himself, and they were to be read (and not delivered memoriter) from the pulpit, that merely because they were read, no one could be benefitted, nor attain faith and salvation, by them; or that if we had allthe Sermons, word for word, which St. James, St. Paul, St. Peter, and the rest of the Apostles, delivered, (some one of which Sermons was of sufficient power to convert thousands of the hearers to the Christian Religion,) and they were now to be read from the pulpit, that because they were so read, that they would lose their effect. It is, therefore, an error to contend for extemporaneous Preaching merely because of these accidental advantages of elecution and gesture, and it is decidedly a bold presumption in any to enter upon so difficult a task (for difficult it is if properly performed) without any or little previous preparation. Moreover, even allowing that an extemporaneous Sermon did possess every advantage which is possessed by one precomposed for the occasion, still the same Sermon if it were read could not possibly lose (at least so far as words and sentences are concerned) by being read any portion of such excellencies, (whether of style, or of argument,) whilst on the contrary we may be satisfied, (for it stands to reason) that a precomposed Sermon must possess a chasteness and purity of language, a solidity of proof, and strength of greasoning which no artemporaneous declamation (unless the Preacher be inspired) can possibly acquire. Before I conclude this note, I would observe that I am by no means ignorant that the doctrines, (both Wesleyan and Calvinistic,) which it will be my purpose to refute in the following pages, have been distinctly and repeatedly enforced as the doctrines of the Church of England herself, professed in her Liturgy, her Articles, and her Homilies; if this be really the case, I might have spared myself the trouble of refuting them; in fact, in attempting to refute them, I do but fight against the Church of England. Those who have made such a serious charge, surely cannot be aware that it implicates nearly ten thousand of the Clergy of her Communion, (including twenty-two Prelates,) and that it implies in them a direct perjury, and violation of their Ordination Vow, insemuch as that although having subscribed to these Articles, &c. before they were admitted to their sacred functions, they nevertheless refuse to conform to them afterwards in their teaching. For my own part, although I feel persuaded (after a diligent and careful perusal of the Articles and Homilies of the Church) that there is not a single passage in them which recognizes any one of these peculiar doctrines, still I should be sorry (and indeed it would ill become so young a Layman as myself) to meddle with a question upon which so many great and good men have unfortunately differed. I, therefore, recommend the reader to consult on one side, Overton's "True Churchman ascertained," Scott's "Calvinism, &c." and Toplady's "Historic Calvinism of the Church of England;" and on the other side, Tomline's "Refutation of Calvinism," the Appendix to "An Enquiry into the Doctrines of Necessity and Predestination," by the present learned Bighop of Llandaff, (Dr. Copplestone;) Bishop Mant's "Appeal to the Gospel," preached at the Bampton Lecture, A. D. 1812; Archdeacon Daubeny's "Vindicias Ecclesias;" and Archbishop Laurence's "Attempt to illustrate those Articles of the Church of England, which the Calvinists improperly counsider as Calvinistical."

incorrigibly deprayed. Now the Church of England, on the contrary, believes and maintains that, although the heart, passions, will, and understanding, and indeed all the faculties and powers of Adam were greatly corrupted, perverted, and impaired by his transgression of the divine command, and that he transmitted this weak, imperfect, and depraved nature to every individual of his descendants, yet that this propensity to evil and wickedness, universal in extent and powerful in its effects, has not entirely destroyed the moral powers of man, nor utterly obliterated from the human mind all idea of distinction between right and wrong, nor eradicated every good affection from the human heart; so that men, notwithstanding the perverseness of their will, and the violence of their passions, are capable of checking their inclination to evil, of putting a degree of restraint upon their sinful lusts, and of strengthening their feeble sense of duty by the exercise of their I propose to defend this opinion, first, by the testimony of Profane History, proving that men were always capable of counteracting the depravity introduced into their nature by the fall of Adam; secondly, by the testimony of general observation and experience, proving that the propensities, affections, and faculties of mankind are still capable of control, cultivation, and enlargement in different circumstances; thirdly, by the testimony of the Old Testament, proving that before, and under the Jewish law there was a capacity in man to distinguish between good and evil. and a power of acting according to the determination of reason; and lastly, by the testimony of the New Testament, proving that a man may by his own natural and unassisted powers, do works good in the sight of men, although those works may not be good in the sight of God, "in whose sight the heavens are not clean."* Now, first, the testimony of Profane History induces us to believe that mankind were always capable of counteracting the depravity introduced into their nature by the fall of Adam, because otherwise we cannot account for the numerous acts of mercy, justice, and selfdenial recorded in its pages, proving beyond a doubt that the temporary and occasional control of their sinful passions was not physically impossible to many of the heathen; and, therefore, that whatever may have been the depravity of their heart, yet that every good affection was not totally extinguished; because reason was not given to them (any more than to others) merely to distinguish them from the brute creation, but by its exercise to strengthen them in their feeble sense of duty. In the second place, by our own observation and experience we arrive at a similar conclusion; for although we daily meet with, and hear of many deprayed characters, yet we should carefully bear in mind that this delinquency is not instly attributable to a radical and incorrigible deprayity of nature, but is more frequently the result of perverted habits, vicious

example, or defective education; indeed, upon no other principle can we account for the striking difference which exists between the simple, honest, and unvitiated disposition of retired villagers, and the selfish and corrupted inclinations of the inhabitants of a populous manufacturing neighbourhood; for the influence of bad example is so unbounded, that the purest and most virtuous mind cannot always withstand the evil temptations thrown in its way, and becomes tainted in proportion to its intercourse with vicious associates; but, even in a populous town, (although more rarely than in a village,) the approbation of virtue and detestation of vice which prevail among its inhabitants sufficiently prove that the moral sense is not entirely annihilated. But, thirdly, (which is more to our present purpose,) the general tenour of the Sacred Writings evidently proves the same doctrine; in the Old Testament many instances could be cited of a capacity in man to distinguish between good and evil; thus we read that the immediate sons of Adam lived under a divine law which they had the power of obeying, or of disobeying, for God said unto Cain. "if thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door;"* and notwithstanding the rapid and excessive progress of sin after the fall, we are informed that amidst the general depravity, "Enoch walked with God;"+ and that "Noah was a just man, and perfect in his generation, and walked with God;" between the flood and the promulgation of the law lived Abraham who was called by God Himself "the Friend of God;" God was pleased to listen to Isaac's prayer, and Job was "perfect and upright, and one that feared God and eschewed evil;"I all which are instances of a capacity in man to distinguish between good and evil, and of acting according to the determination of reason; whilst in the inspired writings of the Prophets also some degree of uprightness, and also a power of abandoning sin in consequence of reflection, are unequivocally acknowledged.** To leave the Old Testament for the New, we meet with several instances of a power of religious improvement. affording abundant proof of some discrimination of moral character: thus amongst the Jews, we read that there were some "who departed not from the Temple, but looked for redemption in Jerusalem." † and that "there were dwelling at Jerusalem. Jews. devout men, out of every nation under heaven." That there is at least a degree of righteousness in some men is evident from the words of our Saviour, "I am not come to call the righteous, but sinners to repentance;" §§ because we cannot suppose that the word "righteous" implies the "self-righteous," for neither will the context, nor the occasion, on which this declaration was made.

admit of such an interpretation, and indeed the Gospel does call the "self-righteous," not being whole, and having great need of a Spiritual Physician; nor does the term imply such as are entirely free from sin, because there is not a just man upon the earth, nor any man who is not a sinner, but those who are comparatively "righteous," of reformed lives, as were Zecharias and Elizabeth. "who were both righteous before God, walking in all the Commandments and Ordinances of the Lord blameless,"* and Simeon, who is also called "righteous," and many others who needed not that repentance which consists in the change of the life from a course of sinning to a living unto God, and among the "just persons who needed no repentance," having already endeavoured to act in conformity with their sense of moral and religious obligation. the authority of our Saviour also we may believe that there is some honesty, some goodness of heart, in the human race; for in the Parable of the Sower, He declares that that seed which "fell on the good ground, are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience," and that different men possess different degrees of goodness, for of this seed some brought forth "an hundred fold, some sixty, some thirty."? Moreover, on the authority of St. Paul we may believe that men can and do comply with moral duties even before they are persuaded to do so by a knowledge of the precents of the Gospel; for that Apostle in referring to the ancient Gentile World, as contradistinguished to the Jews, (after observing that "the doers" of the law shall be justified,") says, "the Gentiles, which have not the law, do by nature the things contained in the law," and "are a law unto themselves, which show the work of the law written in their hearts, their consciences also bearing witness; and their thoughts the mean while accusing, or else excusing one another;" now it is very plain, if the Gentiles "were a law unto themselves," and if "the law was written in their hearts," that it was possible for them to obey that law, for otherwise how could their "consciences bear them witness, and their thoughts accuse or excuse one another;" indeed, he expressly declares that "they do by nature the things contained in the law," that is, the Gentiles through the natural suggestions of their own minds, discharge the moral duties enjoined by the law of Moses, for the Ceremonies of the Mosajc Ritual were certainly never observed by any other people than the Jews themselves; and, consequently, this argument of the Apostle satisfactorily proves that mankind were always capable of obeying, although that obedience has been very rare, and always imperfect. It is also an error on the part of our Wesleyan Brethren to believe that "every action of man is sinful and deserving of eternal punishment," because not only particular actions of men are commended both in the Old and New Testament, but at the

^{*} Luke i. 6; 2 Cor. iii 7. 8. + Luke viii. 15. 1 Matt. xiii. 28. 1 Rom. ii. 14. 15.

day of retribution Christ is described as saying, "Well done, thou good and faithful servant,"* which implies that a man's general habits and conduct in life may be deserving of the approbation of His Judge. In fact, if " every action of man be sinful and punishable," where are the justifying works of which St. James speaks? where can be "the charity, and service, and patience," recorded in the Revelations? + Where are those who have "not defiled their garments," who "are worthy," and "whose names are not blotted out of the book of life?" We may, therefore, conclude that the doctrine of the total and incorrigible depravity of, and an irresistible propensity to evil in, our fallen nature, is not a doctrine inculcated in the Word of God; nor is this all, for it is much to be feared that this doctrine is not only at variance with the Scriptures, but that it is of dangerous consequence—that it discourages every. laudable and virtuous exertion, paralizes the energies of virtue, checks the struggles of piety, damps the ardour of benevolence, and extinguishes the spirit of Christian charity; produces irrecoverable despondency, confounds those who live under the absolute dominion of sin, with those who occasionally yield to temptation, and destroys all distinction between virtue and vice, and thereby makes men careless of their conduct, by making no discrimination between the habitually wicked, and those who through surprise or inadvertency deviate from the path of duty, between premeditated erimes, and unintentional offences.

Q. 89.—How do you prove that "Conversion" is not represented in Scripture as "an instantaneous and inward impression on the Soul, whereby the Spirit of God directly witnesses to a man's

Spirit that he is the child of God?"

"Conversion" (according to the doctrine of the Church of England, and, as shall be hereafter proved, of the Scriptures also) is not any instantaneous and transient impression on the mind, but consists in the deliberate and rational conviction in an awakened and contrite conscience of the folly, wretchedness, and danger of ein, in a hearty repentance of it through faith in the blood of the Redeemer, in stedfast purposes of a real and actual reformation and amendment of the heart from its natural or acquired corruption to the love and fear of Almighty God, in a regular and diligent use of the appointed means of grace, and in a resolute perseverance in holiness of life, under the guidance of the revealed will of God. and with the preventing and assisting grace of His Holy Spirit. Now this notion of "Conversion" differs from that entertained by our Wesleyan Brethren upon the same subject in five material and important particulars—first, because it is not a "sudden and instantaneous operation," finishing the whole business of Religion at once, but slowly and deliberately effected, and discovering itself (as experience shows us) more and more, in a hatred of sin, and

in a gradual progress and improvement in those graces, which the Scripture declares to be "the fruits of the Spirit,"*-secondly. because it is not described as wrought upon the soul by the Spirit of God, operating independently of, and in a manner distinguished from evidence, argument, and moral suasion, and without the concurrence and co-operation of the human mind,-thirdly, because it is not an operation that is sensibly felt, and to be judged of by the impulses, ardours, and extacies which we may feel within us, but as no otherwise discernable than by its fruits and effects, as they appear in the lives of Christians, namely, a sincere desire of learning and doing the will of God, of loving, fearing, and obeying Him-inasmuch as the Church of England does not consider it necessary that such "Conversion," which she believes to be clearly distinguishable from "Regeneration" or the new birth, although often identified with it by ignorant persons, (and the expression of "Regeneration" being employed in Scripture to signify only that admission into Christ's kingdom, which takes place at Baptism, +) should be effected in every person, nor of necessity be wrought in all alike, whatever may have been their previous character and conduct, whether sincerely religious or not,-and finally, it shall be made to appear in the course of the argument, that the doctrine of "Conversion" as professed by the Church of England also bears no resemblance to the Wesleyan notion in the consequences by which it is followed. Now it shall be proved that the Wesleyan notion of "Conversion" is at variance with the Scriptural representation of the same doctrine, first, in the rapidity with which they describe it to be effected, believing it to be an operation "completed always suddenly, very frequently in a moment, and with the rapidity of lightning," and it shall be also shown that the cases which they cite in support of their notion, (viz. of "the dying Thief upon the Cross, of St. Paul, of the Jailor at Philippi, and of the others recorded in Holy Writ,") are nothing to the purpose, and, therefore, may be said to fail of proof. referring to the examples of Conversions recorded in Scripture. (which, although followed by the fruits of a Christian Faith, were nevertheless not of hardened sinners to habits of piety and virtue, but almost entirely of Jews and Heathens, that is, of unbelievers, to a belief in the Christian Revelation,) we find them to be of two distinct and different kinds—the one wrought by a miracle, the other resulting from the deductions of reason; in the former case, the Conversion, being the consequence of miraculous evidence to the truth, must (as one would naturally suppose) be instantaneous; to this class belong the instances cited by our Wesleyan Brethren; for example, the Jailor at Philippi made his earnest enquiry. "Sirs.

[≠] Gal. v. 22.

[†] The reader is particularly requested to peruse the answer to Quest. 49, on "Baptismal Regeneration," before he proceed any farther with the present answer,

what must I do to be saved," in consequence of the supernatural earthquake, which shook the foundations, and opened all the doors of the prison; * again, it was "the light from heaven above the brightness of the sun," and the voice of "the heavenly vision," which converted St. Paul from an active persecutor, into a most zealous propagator of the truth; + and the same observation applies to the "many other cases recorded in Holy Writ," belonging to this class of Conversions—thus when the preaching of St. Peter on the day of Pentecost added to the Church three thousand souls. they were men, who had been "amazed and confounded" by the effusion of the Holy Ghost, and the supernatural gift of tongues: I when five thousand believed the word preached by St. Peter and St. John, it was whilst they were "filled with wonder and amazement" at the restoration of him, who had been lame from his mother's womb; it was the sight of the paralytic, who, having "kept his bed eight years," had been restored to health by the word of St. Peter, which occasioned all the people of Lydda and Saron to "turn unto the Lord;" and it was the blindness inflicted by St. Paul on Elymas the sorcerer, which made the Proconsul of Asia "believe, being astonished at the doctrine of the Lord," I But all these cases of Conversion, let it he remembered, were the consequence of miraculous evidence to the truth, and, therefore, must be immediately referred to its miraculous testimony in the same manner as an effect is referred to its cause; but as where such miraculous causes do not exist such effects caunot possibly follow, therefore (as such miraculous causes do not at present exist) such effects (viz. instantaneous Conversions) must not in the present day be expected; and consequently this first class of Conversions (viz. instantaneous Conversions) being altogether miraculous, can no more be claimed in our times than the plenary inspiration of the Holy Spirit, and the power to work miracles that fell upon the immediate Disciples of Christ. But this first class of Conversions effected instantaneously were not only miraculous, but even in the days of the Apostles themselves were quite extraordinary, that is, not according to the general rule, which rule, therefore, (as they constitute in reality the exception to it.) they ought not to prejudice, nor be drawn into example; for by far the greater number of Conversions specified in Scripture are described as the gradual and progressive result of a deliberate attention to the ordinary methods of conviction, and a willing and rational acquiescence in that result; so that even if the miraculous effect had survived its miraculous cause, and that in the present times (although long subsequent to the use of miracles) the miraculous (or instantaneous) effect still prevailed notwithstanding that the miraculous cause which produced it had ceased, (which would be

e Acts xvi, 25-30. † Acts ix. 3; xxii, 6; xxvi. 13. † Acts ii. 6, 7, 8, 37. † Acts iii. 10,

impossible,) still if it can be but proved (as indeed it can) that even in the age of miracles, examples of this latter kind of Conversion (viz. of a deliberate and voluntary acceptance of, and a compliance with divine Religion, and a gradual building up in Faith and Holiness,) were more frequent and ordinary, it is far more reasonable to expect in the present day Conversions of this latter description, and which were gradually wrought, than those kinds which (being instantaneous and miraculous) were more rare Now the following examples may be cited as just and seldom. specimens of the second, and far more general class of Conversions which prevailed in the Primitive ages of Christianity; we find it recorded in the Acts of the Apostles, that the Sermon of St. Peter, which was occasioned by the astonishment consequent upon the miraculous gift of tongues, was occupied in convincing the inquiring multitude, that there was no illusion in their claim to inspiration; that it was a completion of their ancient prophecies, several others of which had also been fulfilled in the Person of Christ; and in pressing on their minds the miraculous acts of His life, and His Resurrection, and His Ascension into Heaven*-it was with similar arguments. That he wrought upon the minds of the five thousand, who flocked together on the cure of the lame many—the Conversion of Cornelius, the first fruits of the Gentile world, (which had been begun by a supernatural vision,) was promoted by Peter bearing witness to the miracles and Resurrection of Christ the Gentiles of Antioch, impressed with the "word of exhortation" delivered by St. Paul, but perhaps not thoroughly persuaded by his doctrine, "besought that the same words might be preached unto them the next Sabbath;" § the internal was probably employed in meditations and inquiries on the subject of his discourse; and when on "the next Sabbath-day" as they had requested, ("almost all the whole city having come together to hear the Word of God," |) the Apostle resumed his argument, and tendered to the Gentiles the same salvation in Christ, which he had offered to the Jews, we read that "they were glad and glorified the Word of the Lord, and as many as were ordained to" (πεταγμένοι,¶ that is, well-disposed, or fit for) "eternal life, believed; ** when St. Paul preached in the Synagogue of Thessalonica, the Jews did not believe instantly, upon his first addressing them, nor until "on three Sabbath-days he had reasoned with them out of the Scriptures; opening and alleging that Christ must needs have suffered, and riseu again from the dead; and that this Jesus, whom he preached unto them, was Christ;" and at Berea, it is recorded that they were not converted suddenly or instantaneously, but gradually, for although "they received the

^{*} Acts ii. 14-36. † Acts iii. 12-26; iv. 4. ‡ Acts x. 34-43. § Acts xiii. 14-43.

[¶] See also 1 Cor. xvi. 15, where the same word is rendered "addicted," & compare Luke ix. 62. ** Acta xiii. 48.

word with readiness of mind," yet it was not until they had " searched the Scriptures daily, to see whether those things were so," and it is added that "therefore" (that is, because, or in consequence of that search, and finding that "those things were so,") "many of them believed;" their conversion, therefore, was the consequence of their daily investigation of the Scriptures, and ingenuous comparison between them and the doctrine of the Apostle and not the result of any sudden and instantaneous impression upon We may, therefore, infer that the doctrine of "Instantaneous Conversion" is unsupported by the authority of Scripture, which invariably describes all Convertions of the ordinary kind, effected by the Apostles, to have been the slow and progressive result of a deliberate attention to the ordinary methods of conviction. We may proceed to the consideration of the second particular in which the Weslevan definition of Conversion differs from that of the Church of England, namely, the means employed to effect it, which they believe to be the working, or direct witness upon the mind of the Spirit of God, operating independently of, and in a manner distinguished from evidence, argument, and moral suasion. Now in doubting whether the Holy Spirit be the sole Author of human Conversion, the Church of England nevertheless believes that God can interpose in so awful and impressive a manner, and arrest the sinner in his career of infidelity and wickedness, and turn him from darkness unto light, but she feels convinced that such a mode of Conversion is by no means agreeable to the ordinary course of His proceedings. She finds upon reference to the Scriptures, that the Apostles employed sound and sober arguments to convince the reason of their hearers, and that the Conversion of the latter was generally effected by outward and ordinary means, such as evidence, moral suasion, &c. whilst on the other hand she can find no authority whatever for supposing that any thought, or act of the human mind, is the effect of the sole motion or immediate impulse of the Holy Spirit, although all pious Christians live under His gracious influence, exciting and enabling them to the performance of good actions; and especially because there is no other testimony of such thought or act, being the immediate inspiration of the Holy Spirit, than the mere imagination or persuasion of the person so affected. Now whilst there is not a single passage in the New Testament which leads us to suppose that any supernatural power is exerted over the minds of ordinary hearers, much can be shown to attribute their Conversion to the voluntary exercise of their own reason; even our blessed Saviour Himself requires some voluntary steps to be taken prior to Conversion, for His Command to His Disciples, first to "ask for the Spirit, and it should be given them," + necessarily implies that if men do not endeavour by their own prayers and

exertions to obtain the Holy Spirit, they will in vain hope that their Heavenly Father will give them that Holy Spirit. Religion, indeed, is as much a work of the understanding, as of the heart and affections, and, therefore, if we look through the Acts of the Apostles, (notwithstanding the fact that when they preached the doctrines of Christianity to men, the senses of the latter bore testimony to the supernatural endowments and miraculous powers of the Preachers, yet) we shall find that the Conversions recorded in that Book were, almost in every case, owing to the exercise of the natural powers of the persons who were converted; and it is but reasonable to expect that it should be more generally the case in the present day, when the Clergy are assisted only by ordinary visitations of divine grace, and their Congregations have been familiar with the truths of the Gospel, and with uniform habits of Christian purity. Thus we may conclude from the mention that is made in Scripture of the Jewish, Samaritan, and Gentile Converts, that they were not only converted by any "direct witness," or sole impulse, or impression of the Holy Spirit, but that they were even converted before the Holy Ghost was poured out upon them in any shape, at all events, St. Paul represents the Conversion of the Ephesians to have been the consequence of their having heard the Gospel preached, and the communication of the Holy Ghost to have been subsequent to their Conversion; * it is also evident that the Jews were converted by the Apostles' miracles, persuasive arguments, and appeals to those Scriptures which they acknowledged to be divinely inspired; and the Conversion of the Bereans appears to have been the result of the candour with which they listened to the preaching of the Apostles, and of the diligence with which they inquired into the evidences of the Gospel; in fact, we may argue that some exertion of the human will is necessary to Conversion from the words of St. James the Apostle, for he requires sinners to "draw nigh to God" first, (which implies that some approach to God is first necessary on the part of men,) in order that "God may draw nigh to them," + and exhorts the wicked to " cleanse their own hands and to purify their own hearts," that is, to repent and be converted, which are convertible terms. We will now examine the third distinguishing characteristic of the definition of Christian Conversion given by our Wesleyan Brethren, namely, its perceptibility by impulses, ardours, and extacies, producing (as they themselves declare indescribable convulsions and contortions, torpor, groans, dreadful conflicts and agonies of soul, and alternations of extatic rapture and gloomy despair of heavenly exultation and the agonies of bell; which symptoms they emphatically term the "pangs and travails of the new birth." Now as I shall make

^{*} Eph. i. 13. † Jas. iv. 8. ‡ See Whitfield's Works, vol. i. p. 200, 367, 370, 407, 451, 477; Weeley's Journals, p. 113, Ne. iii. p. 39, 36, and 50 to 98, &c.; also Whitfield's Eightren Sermons.

no attempt here to detect the error of identifying or confounding the "new birth," (or Regeneration, which is wrought at Baptism) with Conversion, which is synonimous with Repentance, (being always conjoined with it in Scripture, "Repent and be converted, that your sins may be blotted out,") I will proceed to show that we cannot judge correctly of our Conversion by any sensible impulses and impressions, which we may feel within us, not only because such internal impulses are not to be depended upon, but also because the Scriptures do no where promise them, nor lay any stress upon them. That they are not to be depended upon is evident, first, because no one but God Himself can distinguish the motions and suggestions of the human mind from the suggestions of His Spirit within us; secondly, because they may proceed from different causes, and indeed most frequently result from the mere predominance of a warm and enthusiastic imagination over the judgment; and, thirdly, because wicked men may possess them, and good men may want them; from these and other reasons, we may infer that they are no signs or marks of Conversion. Moreover, the Scriptures have no where promised, nor laid any stress upon these sensible impulses as attendant upon Conversion; in fact, they describe it as not perceptible by any sensible impulse whatever, distinctly and positively declaring that we know no more of the workings of the Spirit than we know of the wind-"the wind," says our blessed Saviour, "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth-so is every one that is born of the Spirit;"* and elsewhere He affirms that "the kingdom of God cometh not with observation," + and that more frequently it is "as if a man should east seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." And, therefore, the mere fact of laying claim to the operation of the Spirit in Conversion within us, so as to declare such and such feelings to be excited by it, affords an unequivocal proof of our not possessing it, because, as we have seen, (and, therefore, our Saviour expressly affirms of Himself. "If I bear witness of myself, my witness is not true, but the works that I do, they bear witness of me," (s) the manifestation of the Spirit is silent

[#] John iii. 8. + Luke xvii. 20. 1 Mark iv. 26. 27.

The erroneous tendency of this notion of a "direct witness of the Spirit" is seen in nothing more than in the character assumed by its advocates, and the enthusiastic language which they make use of. Let me not be supposed to object to religious seal, if it be but a "seal according to knowledge" and sound judgment. Any one, however, who will take the trouble to read the Journals of Mr. Whitfield, or Mr. Wesley, will find them filled with passages which most decidedly support the notion of the present existence of miracles, at least, so far as the plenary inspiration of the Holy Spirit be a miracle. Thus the former in his Journal asserts that "the kingdom of God was within him," (Journal iii. p. 4.); that "his opposers, would they but speak, could not but confess that God was with him. He also affirms that he had a special and immediate mission from God, for he declares that "he was soon convinced

and imperceptible. Finally, our Wesleyan, Brethren, are mistaken in supposing that in order to a state of salvation such an entire change of mind, of views and dispositions, as they believe Conversion to be, must be effected in every person alike, whatever may have been their previous character and conduct. There is a Conversion from infidelity, that is, of unbelievers to a belief in the Christian Religion, and such, for the most part, are the Conversions which are recorded in Scripture, as of the Jew, the Pharisee, the Sadducee, the Gentile, and the Idulater, each of whom needed Conversion from his errors, whether ju principle or in practice, before he could become a believer in the truths, or could practise the duties of the Gospel; such, however, were cases of unbelievers converted to a belief in Christianity, and not (as our Wesleyan Brethren suppose) of hardened sinners converted to habits of piety and virtue; in fact, our Saviour in reference to the first converts thus instructed His Apostles, "Into what sover city or town ye shall enter, inquire who in it is worthy," and St. Luke respectively describes those converts as "devout men," "worshipping God, diligent in "searching the Scriptures," and "receiving the word with all humility and readiness of mind," men disposed to receive the Gospel by previous habits of piety, proportioned to their opportunities—thus the Proconsul of Asia was a prudent man, as well as desirous of hearing the Word of God; the Ethiopian ennuch was a man of probity, (as is evident from the unlimited confidence reposed in him by his Sovereign,) and of Religion, because he had "gone to Jerusalem to worship," and on his return, "sitting in his chariot, read Esajas the Prophet;" Cornelius was "a devont man and one that feared God with all his house, which, gave much alms to the people, and prayed to God always; "and St. Paul,

that God had sent him thister of a truth," (Journal i. p. &.) said, their fare, that " what he had spoken from God, would come to pass," (Journal it. p. 162); Hence its professes to think and act under the immediate guidance of a divine inspiration, declaring that he "made a farewell exhortation, as God gave him utterance," (i. p. 13.) that "he wat filled with the Holy Ghost," (iii. p. 13.) and "feared he should quench the Spirit, did he not go on to speak as He (i.e. the Spirit) gave him utterance," (p. 17.) for that "he felt the Spirit of God working in him mightily," (p. 24.) and that "his heart was full of God, and he spake as one having authority," (iii. p. 106.) Nor must we feel surprised at his representation of the wonderful effects of his preaching, as of "the finger of God," (iii. p. 110.) that his hearers through his means were "filled with the Holy Ghost," (iii. p. 42.) and "born of God." (p. 43) and that "they received the Holy Ghost, immediately upon his preaching Christ," (p. 72.); numberless other passages could be cited in which he not only claims the apirit of prophecy, saving, that "he knows, that what he has spoken from God will come to pass," (ii. p. 19 and 35.) but speaks of himself in the language and under the character of Christ Himself. (See Journal iii, p. 18. 20. 29. 55; also i. p. 12. 18. 21. 23. 28. 32; fl. p. 7. 8. 9. 12. 15. 34. 35; and iii. p. 3. 6. 8—19. 24. 29. 33. 35. 37. 40. 42—47. 50. 53. 54. 55. 58. 76, 80, 87, 88, 90, 92, 95, 102, 106, 107, 109, and 110,) Bishop Lavington, however, some curious passages from Whitfield's writings on this subject, in which the latter acknowledges his error, "I, find (writes Whitfield) that I have frequently written and spoken too much in my own Spirit, when I thought I was writing and speaking entirely by the assistance of the Spirit of God."—"I have likewise too much made impressions, without the written Word of God, my rate of acting." (See part it. b the "Eathusiann of . Matt. x. 11, Methodists and Papists compared." p. 80.)

before his Conversion had been "strict according to the straitest sect of his religion," "touching the righteousness which is in the law, he was blameless," and "continually living in all good conscience before God:" In fact, it is but reasonable to suppose that the practice of morality should lead to the practice of Christianity, and that he who is sensible of the difference between virtue and vice, and loves the one and abhors the other, should be more easily induced to embrace the Gospel than an abandoned and in profligate sinner. But, secondly, there is a Conversion not only from infidelity, but also from sin, or from any particular sin, or course of sinning, for every sinner, although regenerated by Baptism, must be in a certain sense converted; it is, however, an error to suppose that every one, whatever may have been their previous 'character and conduct, must experience this special Conversion, because we have reason to believe that there are many humble Christians, who having been once "regenerated by water and the Holy Spirit," have so followed His holy motions, and improved His sanctifying graces, as both to believe and to live as it becomes the followers of Christ; and surely such persons, living in the fear of God and in obedience to His will, need no such special Conversion. We may; therefore, conclude with observing that it is greatly to be feared that the notion of Conversion professed by our Weslevan Brethren, is calculated to render men careless about growing in 'grace, and negligent of the outward means; and moreover, that impulses so suddenly and violently impressed upon the feelings, where the reason is not engaged in their support, being naturally evanescent, will frequently yield to the reviving opposition of early, Mayourite, and invererate habits. Some, it is to be presumed, (and indeed'it would argue a want of Christian charity to doubt it,) may have been effectually, sincerely, and permanently converted to pious sentiments; but the very founders themselves of Methodism have candidly admitted that it has produced far different effects upon the majority of their followers; * and, therefore, the Church

a Thus Mr. Whitfield himself acknowledged that there were among his followers "many mushroom converts, many persons that are always happy, happy, happy, and never were , miserable; who hear the word with joy, and in a time of temptation fall away; that made him cautious now, which he was not thirty years ago, of dubbing people converts so soon;" that "there were others, who, although they may have been converted twenty or thirty years ago, were perverted then, and stood in need of a further Conversion to close Christianity with God;" and others, "who, although they were really converted, were still conformed to the world, were still lukewarm, had ten thousand things that their own hearts must tell them they wanted to be converted from; who could go to a public-house, and play at cards, and the like, and yet bless God they were converted; who had been arrested by God's grace, even after Conversion, when they were damning their own souls." (See Whitfield's Eighteen Sermons, p. 57. 134. 246.) Mr. Wesley also plainly confesses, that there were among his disciples, "sinners of every kind, and the great stumbling-block by them that say and do not. Such I take for granted," he says, "will be among us, although we purge them out as fast as we can; persons, that talk much of religion; that commend the Preachers, perhaps are diligent in hearing them; it may be, read all their books, and sing all their hymns; and yet no change is wrought in their hearts. Were they of old time

of England has no reason whatever for believing her own opinion upon this important point to be less scriptural or less reasonable than that of our Wesleyan Brethren—"The operations of her Conversions," writes a distinguished Prelate of the Hibernian Church, "may be slower, but they are more certain; its effects may be milder, but they are more secure; its conquests may be less extensive, but it exerts a more permanent dominion over those whom it has subdued."

Q. 90.—Why do the Clergy of the Church of England preach against the "doctrine of the Justification by Faith," seeing it is

so strenuously insisted upon by St. Paul?

The Church of England does not deny the doctrine of Justification by Faith in the true and scriptural sense, nor are her Clergy wanting in inculcating it from the Pulpit, although they have been frequently accused of disallowing and preaching against it. This doctrine is justly esteemed to be one of the hardest parts of St. Paul's Epistles, and is thought by the most learned men to have been very early perverted by some of the first heretics to the purposes of incontinence and libertinism. To these St. Peter most probably alluded, charging them with "wresting," through their ignorance and unsteadiness, these, as well as other Scriptures, "to their own destruction;" + and it was to correct these errors, and to put a stop to these misrepresentations of St. Paul, (which St. Paul himself seems to have guarded against, after telling us that his doctrine was misrepresented, s) that St. James wrote his general Epistle, in which he determines as clearly as possible that a "man is justified by works, and not by faith only." As, however, great ambiguity on this subject appears to have arisen from the word "Justification" receiving different interpretations, it would not be amiss to take some notice of this point. "Justification" is, in the first place, used in Scripture to denote merely a state of Justification, that is, our being so far recovered from the fall, as to have obtained the pardon and favour of God, and thus to be capable of a final return to His kingdom. This first Justification is that which is chiefly referred to by St. Paul as taking place at Baptism: that Apostle makes this application of the term, because he is considering what it is which justifies Christians, when they are first admitted into the Christian Covenant, namely, a vital

as lions in their houses? they are the same still; were they (in low life) slothf, intemperate? were they tricking or dishonest, over-reaching or oppressive? or did they borrow and not pay? the Ethiopian hath not changed his skin; were they (in high life) delicate, tender, self-indulgent? were they nice in furniture or apparel? were they fond of trifles, or their own dear persons? the leopard hath not changed her spots. Others there are, in whom there was a real change; but it was only for a season; they are now turned back, and are two-fold more the children of hell than before." (See Weeley's Farther Appeal, p. 130.)

Bishop Maut. The reader who may desire further information on this important subject, is referred to his Lordship's excellent Sermon on "A special and instantaneous Conversion not necessary for Christians."

belief in the truths and promises of the Gospel, together with those means of grace which have been ordained for our salvation, for the works done in the flesh before the adoption of Christian principles had no avail in obtaining the terms of salvation; hence he employs the word "justified" to signify our being released by Baptism from the effects of original sin, and restored to the hope of the reward, which state is doubtless attained by Faith, including repentance for former offences. Now as this Apostle by Justification understands our admission into Christianity, we find him refer it invariably to the present life, and speaking of it not as a future event, but as one which had already taken place in Christians; for example, where he represents the Corinthians as having been formerly guilty of great sius, he writes, "and such were some of you; but ye are washed, but ye are sanctified, but ye are justified from your former guilt "in the name of the Lord Jesus, and by" (or through the operation of) "the Spirit of our God" at the time of Baptism; * in which passage nothing is spoken of as futurethe washing, the sanctification, and the Justification, were all events which had already taken place; again, when speaking of living Christians, he says, "being justified" from our former sins, "we have (now) peace with God;" + and in the very same Chapter he clearly distinguishes between Justification and Salvation, speaking of the former as having already taken place, and of the latter as being future, "Being now justified," says he, "we shall be saved from wrath through Him;" and, therefore, according to this Apostle's application of the term, Justification is the remission of sins at Baptism. Salvation the attainment of happiness hereafter; nor is there a single passage in which he tells his converts that they will hereafter be justified, but always addresses them as persons who have been justified; that is, the guilt of whose former sins, both original and actual, have been washed away by Baptism, and who have been accepted by God, and reconciled to, and accounted just and righteous in His sight; for it is evident from the Scriptural representation of the nature and effects of Baptism, that when administered according to the appointed Form of a true Believer, it does convey such "Justification." But, secondly, allowing such to be a state of Justification, it is certain that any subsequent disobedience is incompatible with a state of Justification, because the Scriptures do expressly require obedience to the active precents of the Gospel as an absolute condition of Salvation-for instance, our Saviour Himself insists upon reformation and moral purity as an absolute condition of an admission into Heaven; declaring that he only shall "enter into the kingdom of Heaven" who "doeth' the will of His Father who is in Heaven," that if we be not qualified by holiness and good works we may "seek to enter in, and shall not be able," that those who plead their faith as a ground of

[#] I Cor. vi. 11. + Rom. v. 1. + Rom. v. 9. | See Quest. 49.

acceptance, "saying Lord, Lord, &c." shall be rejected, and He even discriminates between such persons i and those who were "zealous of good works," saying, "by their fruits we shall know them." Hence He instructed His followers, "if they loved Him to keep His Commandments," to "let their lights so shine before men, that they may see their good works, and glorify their Father in Heaven,"* and to be "doors of the word, and not heavers only, deceiving their own selves," herause that "except their righteeusness exceeded the righteousness of the Scribes and Pharisess, they should in no case enter into the kingdom of Heaven, lifer that "the hour was coming, when they that had dene good should come forth unto the resurrection of life, and they that had adone evil, unto the resurrection of damnation," to Non are His Apostles at all backward in inculcating the same, dectrines; they even assert that the purpose of Christ's coming was to theachbeilenstoideny ungodliness and worldly lusts, and to live soberly, zighteously, and godly in the present world;" and that, on the day of ludgment "by our works and words (and not by our Faith staly) shall we be justified or condemned." We will begin with St. Baul, whose writings stand first in order in the New Testament anthis Apostle in his Epistle to the Romans, (the last five chapters of which are exclusively upon moral and practical subjects hunequivocally declares that "God will render to every man according to his deeds!" (and not according to his proportion of Faith.) "totthem who by patient continuance in well doing eternal life, but mutof them that do not obey the truth, indignation and wrath, taibulation and anguish, upon every soul that doeth coil, but glory, honour, and peace to every man, that worketh good; so in his first Epistle to the Corinthians, the same Apostle informs them, that the unrighteons shall not inherit the kingdom of God; ild landsimilia second Epistle, affirms that "at the Judgment seat of Christ every one shall receive the things done in his body, according to that he hath done, whether it be good or bad," I and not merely as he has believed; on which account he enjoins them to "shound to every good work;"** he tells the Ephesians that "we sace credted in Christ Jesus unto good works, and that God has ordeined that we should walk in them;"++ he intreats the Colossians tdis walk worthy of the Lord unto all pleasing, being fruitful dut avery good work;"IX in his Charges to Timothy and Titus, from which ins . they were both Bishops of the Christian Church, we may reasonably expect to learn what doctrine the Ministers of the present day ought to preach,) he requires the former to "charge them that are rich in this world that they do good, that they he rich in good works, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life, TSS and

city." In a word, the New Testament does not furnish one

^{# 2} Tim, iii. 17. 9 Heb. x. 36. ## Jas. ii. 14. 17. 21. 22, 24. 26. |||| 2 Pet. i. 5. 6. 7. 8, 11. (1) Rev. xx. 12. 11 Rev. ii, 23, (2) Rev. xxii, 12, 13, 14,

Discourse of our Saviour, one Sermon of any of His Apostles, or one Epistle, in which there is not an exhortation to the practice of moral virtue, or in which a reward is not promised to holiness of life; and we have already seen that in the Epistles of St. Paul (upon particular passages of which our Wesleyan Brethren lay so much stress) are the most earnest injunctions to the performance of the relative duties, and a variety of declarations and precepts all tending to encourage the cultivation of practical virtue. therefore, obedience to the precepts of the Gospel be so absolutely necessary, it must be evident that any subsequent disobedience is incompatible with a state of Justification; for it does by no means follow, that because a person has been baptized and justified, that is, put into a state of Justification by Baptism, (for Baptism was invariably the instrument, or external form, by which Justification was conveyed, as it "washed away" the guilt of all his former sins, both original and actual, procured to him acceptance with God, and accounted him just and righteous in His sight,) that such an one must necessarily continue in that state, because his continuance depends (as we have seen) upon his obedience to the precepts of the Gospel, that is, upon his performance of the conditions into which he had entered by the holy Rite of Baptism, and which he had engaged to observe. Hence, we find that the word "Justification" is also sometimes used in Scripture (more particularly by St. James) to signify not merely a state of Justification only, (as St. Paul uses the term,) but also the effects of that state, or our perseverance in it; although, strictly speaking, the two constitute but one and the same continued act of Justification, depending upon a "faith working by love" through the merits of Christ. It is evident, therefore, that the assertion of St. Paul, that "we are justified by faith without the deeds (or works) of the law," is perfectly consistent with that of St. James, that "we are justified by works, and not by faith only," because that each of them, (taking a different view of the subject of Justification in consequence of the different errors which it was their design to correct,) applies the term "Justification" differently; thus St. Paul, as he is considering what it is that "justifies" Christians when they are first admitted into the Christian Covenant, + applies the term "Justification" to the time when they profess their Faith in Christ; and, consequently, by "Justification" he means merely a state of Justification, or the remission of past sins at the time of admission into the Christian Covenant, for which previous works were not necessary, because as the terms of Salvation are holden out to us as having originated solely in God's goodness, the works which are done in the flesh, before the adoption of Christian principles, could have had no avail in obtaining them; and moreover being done before the grace of God, and the inspiration

[#] Jas. ii. 24. † See Quest. 49; also Acts ix. 18; xxii. 16. &c.

of His Spirit, they are "not pleasant to God," inasmnch as they spring from a wrong principle, and are not accompanied with the conviction that we are "the children of wrath," and infected by a corrupt nature, and, therefore, do not tend to promote the glory of God, but to encourage delusive confidence on a false ground. If, however, this same Apostle (St. Paul) had been asked whether those who had been put into a state of Justification by Baptism, (that is, who had been released from the effects of original sin, and restored to the hope of the reward in virtue of Christ's sufferings. without regard to any previous merit "whereof they could glory,") would, upon any subsequent disobedience to the precepts of the Gospel, have still continued in the state of Justification, to which by a lively faith in the promises of God they had previously attained, we may presume that he would most certainly have answered not; because he not only insists upon "a patient continuance in well doing" as essential to eternal life, t but after having told the Romans and Galatians that they had been justified, he gives them rules for their conduct, the observance of which he represents as essential for their salvation; which advice would have been superfluous, if he had considered their Justification as necessarily continuing without the observance of those rules; nor indeed could be have felt or expressed any anxiety for the future welfare of the converts. Moreover, in his Epistle to the Galatians, as well as in his Epistle to Timothy, he clearly proves that a Christian may have once been in a state of Justification and yet afterwards lose that state, (that is, not continue in it,) and so fail of salvation; for to the former he speaks highly of their former faith, and yet when he wrote to them, he was "afraid, lest he should have bestowed upon them labour in vain," and to the latter he speaks of some "who having put away a good conscience, concerning faith had made shipwreck." Now, on the contrary, St. James, as he is not discussing (as was St. Paul) what justifies a man when he is first converted to the Gospel, (that is, when first admitted into the Christian Covenant, viz: a lively faith at his Baptism procuring him remission of the sins committed by him previous to his Conversion,) but what is necessary to preserve him in a state of Justification after he has been justified; and, therefore, this Apostle applies the term "Justified" (not like St. Paul, to the time when such an one professes his faith in Christ, but) to the time when the sincerity of the faith he professes is demonstrated by actual obedience, when "faith worketh by works, and by works is made perfect," and, therefore, by "Justification" he means the continuance in a state of Justification, which would be followed by Salvation; for in the judgment of both Apostles, (as has been proved) neither does Justification necessarily continue, nor does Salvation in the next world inevitably follow Justification in this;

by which construction every passage in the Scriptures bearing on this point may be clearly resolved, because St. Paul in declaring that we are "justified" (that is, put into a state of Justification) "by faith without the works of the law," does not contradict (and is, therefore, consistent with) St. James, when the latter asserts that we are "justified" (that is, continued in a state of Justification) "by works, and not by faith only." It is true, I admit, that the former declares us to be "justified by faith" (or, as the original word is not rn wiore but did ris wiorews, through faith) "without the deeds (or works) of the law," and I grant that at first sight such a mode of expression might lead us to believe that he intended a "faith without" (that is, considered distinctly from, and in opposition to) "the works of righteousness," if he had not before contended so carnestly in various parts of the same Epistle for "the works of righteousness" as necessary after Justification. But we must first understand what the Apostle means by "Faith" and "the works of the law," and not be too hasty in drawing a conclusion which the Apostle's real meaning will not justify. Now that by the word "Faith" he does not mean a "Faith considered distinctly from and in opposition to the works of righteousness," (that is, a bare belief of the truths of the Gospel, unproductive of obedience to its precepts,) is very evident from his own words, because he declares such a "Faith" to be an useful qualification. "though I have all fuith, so that I could remove mountains, and have not charity, I am nothing;"* and moreover because he represents the examples of "Faith" which he describes as putting into a state of Justification, to have "wrought righteousness;" + and, therefore, we may be satisfied that he uses the word "Faith" (which he himself indeed acknowledges) as expressing the whole of the Christian Covenant, established by the Atonement of Christ. and imposing the necessity of righteousness; that is, an active, constant, and lively Faith, producing purity and practical obedience, "a Faith" (to use the Apostle's own words) "which worketh by love,"I and " maketh us perfect in every good work to do the will of God, working that which is well pleasing in His sight through Jesus Christ." So that by the expression "being justified by (or through) Faith," St. Paul means, "put into a state of Justification through such a Faith as is animated and invigorated by good works, and so increasing to justify us. But the expression "without the works of the law" would seem to contradict such an interpretation, because "without" seems altogether to exclude good works from any share in our Justification, whether before or after Justification-But here again we cannot be too careful not to mistake the Apostle's real meaning; for that we are mistaken in supposing that by "the works of the law" he intended "the works of righteousness" is very clear, and he may well declare that "he

a 1 Cor. xiii. 2. + Heb. xi. 33. 1 Gal. v. 6. 4 Heb. xiii. 20. 21.

was slanderously reported of "* by those who in the Primitive Church "affirmed" that such was his meaning, and that his expressions were misinterpreted, and his words and doctrines "wrested" (as St. Peter observes) from their real meaning "by the unlearned and unstable unto their destruction." To arrive, therefore, at a correct interpretation of St. Paul's expression "works of the law," it will be necessary to take some little notice of the "dissension and disputation" among the Jewish Christians, shortly after our Saviour's Ascension, at Antioch. It is well known that the converts to Christianity from Judaism asserted the necessity of an observance of the aucient Rites and Ceremonies of the Mosaic dispensation by the Gentiles who embraced the Gospel; because knowing them to have been established by God, and not comprehending how they could be abolished by the coming of our Saviour, they believed them to be of eternal obligation. These Jewish Christians, therefore, not contented with themselves retaining the observance of these ancient Ceremonies, endeavoured to persuade the Gentile converts that it was necessary for them also to conform to the Mosaic Ritual; they "taught the brethren and said, Except ve be circumcised, after the manner of Moses, ye cannot be saved." The decision of this point was considered a matter of so great importance, that it was "determined that Paul and Barnabas, and certain others of them, should go up to Jerusalem unto the Apostles and Elders about this question;" upon their arrival at Jerusalem, they declared the purpose of their journey, and the "Apostles and Elders came together to consider of this matter;" and after a full discussion, the doctrine of the Judaizing Christians was condemned. and the Gentile converts were pronounced to be free from the burden of the Mosaic law. Notwithstanding, however, this decision of "the Apostles and Elders with the whole Church," the practice still prevailed, and St. Paul was compelled to enforce upon his converts the non-necessity of an observance of the Mosaic law, and to assert that Christians were "justified by faith (in Christ) without the (ceremonial) works of the (Mosaic) law," so, that all that he means by being "justified without the works of the law," is that ceremonial works were not necessary before Justification, and not that moral works were not necessary after Justification; but ceremonial works not being necessary to obtain Justification does not prove that moral works are not necessary to continue a justified person in that state of Justification, to which he has attained by a lively faith in Christ. That by "the works of the law" St. Paul should mean moral works, (that is, purity and practical obedience,) is utterly impossible, and quite at variance with those numerous passages in which he cautions us against separating faith from good works, affirming that "God created us expressly in Christ Jesus unto good works," and that Christ gave Himself for us, that He

^{*} Rom. iii. 8. + 2 Pet. iii. 16. ; Acts xy. 1. (Acts xy. 2.

might "purify unto Himself a peculiar people xealous of good works; * St. Paul was too goed a Christian Minister thus to make "Christ the Minister of sin, and the Gospel the instrument of unrighteousness," by excluding good works from being a condition of our continuance in a state of Justification; he was too well acquainted with the carnal propensities of human nature to be ignorant how eagerly wicked and ill-designing men would catch at any pretences to excuse their iniquities and silence their consciences; he was too much attached to the interests of real Christianity to injure those interests by inculcating a doctrine which would convert Divine Grace into licentiousness, encourage a laxity of principle and a dissoluteness of manners, rase the foundations of all morality, weaken the whole force and tendency of revealed Instruction, make the precepts of the Gospel of none effect, and destroy the influence of that conviction which Christ enforced, when He taught that the "hour is coming, when they that have done good shall come forth unto the resurrection of life, and they that have done evil unto the resurrection of damnation." + After complaining, therefore, that "he was slanderously reported of" by those who "affirmed" that he maintained such a mischievous doctrine, and guarding against the repetition of such an accusation. we find that whenever in speaking of Justification he uses the word "works" or "deeds," he invariably adds "of the law" of Moses; indeed so scrupulous is he upon the point, that he repeats the expression "works of the law" three times in one verse. Now as St. James in speaking upon the same subject uses the word "works" simply, never adding "of the law," because by "works" he means "moral works," so St. Paul, because he does not mean "moral works," never once says that we are "not justified by works" simply, but always (lest his meaning should be mistaken) "by the works of the law;" so that it is very plain and evident that the "works" which St. Paul excludes from any share in our Justification are the "ceremonial works of the law" for which the Judaizing Christians contended, and not the "works of righteousness, benevolence, and conformity to the Will of God," which must follow Faith, or a man will not continue justified, or in a justified state. Hence we perceive the perfect consistency of the assertions of the two Apostles; the one (St. Paul) affirms that we are "put into a state of Justification by a Faith which will afterwards produce good works," and the other (St. James) that we are "preserved or continued in that state of Justification by good works which have proceeded from a lively Faith;" the one (St. Paul) affirms that "a lively Faith is the means and condition of a state of Justification," which the other (St. James) never denies, and the latter (St. James) affirms that "good works are the means and

condition of a continuance in that state," which the former (St. Paul) never denies. And now I would ask my Weslevan Brethren what does the Church of England say more? Is it the word condition, as applied to good works, that so greatly offends them? It is true that neither of the Apostles employs the very word "condition." but they virtually mean it; for what difference is there between saying (with St. Peter) "Give all diligence, add to your faith virtue, temperance, patience, brotherly kindness, and charity, for if ye do these things, and entrance shall be ministered unto you into the everlasting kingdom," &c.* and saying (with the Church of England) "Give all diligence, &c. for on condition that ye do these things," &c. ? Again, where is the difference between saying (with St. Paul) that "by patient continuance in well doing" we shall obtain "eternal life," and saying (with the Church of England) that "on condition of a patient continuance in well doing" we shall obtain eternal life? Surely our Wesleyan Brethren either do not comprehend the meaning of the word "condition," or they can perceive a distinction where there is not a difference. Is it because they conceive that "Faith does necessarily produce good works?" If so, they are mistaken, for faith abstractedly considered may (and too often does) exist without good works; the word "Faith" (although they may suppose it to convey some mysterious sense) means a mere belief, or assent to the Gospel, for the Greek word translated "Faith" (πίστις) is derived from the word which is translated to "believe," (πιστίνω) and might with equal propriety have been translated "belief," as indeed it is in one passage; I but without laying any stress upon the signification of the word "Faith" in the original language, we have authority to believe, from the use of the word by the writers of the New Testament, the possibility of its existence without good works; for "Faith" is invariably used by them as being in itself a work, an act of the mind, the result of the exertion of our own reason, and the effect of inquiry. The instance of Simon Magus assures us that Belief or Faith may exist unaccompanied by any of the Christian virtues or graces, for he is said to have "believed" and yet "his heart was not right in the sight of God," he was in "the gall of bitterness and the bond of iniquity." Let me not be misunderstood; I believe that good works, wherever they exist, must proceed from Faith, their only genuine source; but then that Faith must be a true and lively Faith in the merits and promises of Christ, and not a dead Faith, (that is, a mere belief in, or assent to the Gospel;) it must be a practical, and not a theoretical Faith, a Faith animated and invigorated by good works. But St. Paul's words (as well as the original signification of the word, and the case of Simon Magne) imply that there is no necessary connection between Faith (or Belief) and good works; for that Apostle expressly says, "though

^{# 2} Pet. i. 5, 6, 7, 8, 10, 11. + Rom. ii. 7. ‡ 2 Thesa. ii. 13. § Acts viii, 13, 21, 23.

I have all faith, so that I could remove mountains." (and he could not have described "Faith" in stronger terms) "and have not charity," (that is, good works, love to God and mankind,) "I am nothing;" whence we infer (as a man may have "all faith" and yet not have "charity" or good works,) the possibility of faith existing without good works, or charity; moreover St. James, in reasoning upon the nature of "faith," abstractedly considered, argues that it may exist without good works; for, after asserting that a man may "have faith and yet have not works," the inquires "Can faith save him?" and accordingly the Apostle soon after says, "By works a man is justified, and not by faith only," and, therefore, there is a faith unaccompanied by works; that is, there may be a dead faith, substituting nominal profession for Christian practice. If, therefore, Faith does not necessarily produce good works, and yet Faith without good works cannot continue a man in a state of Justification, good works are indispensable to our continuance in a state of Justification and consequent Salvation; and, therefore, good works must be said to be the condition of our continuance in a state of Justification: for if they be not the condition of our continuance in a state of Justification, we may be continued in a state of Justification without them; and if we may be continued in a state of Justification without good works, (as the attainment of Salvation, although not the inevitable consequence of a state of Salvation, is nevertheless the inevitable consequence of our continuance in that state,) we may attain Salvation without them; but good works (i. e. holiness of life and conduct) are represented in Scripture as essentially necessary to fit and qualify us for Heaven, (for "without holiness no man shall see the Lord," 1) therefore we may attain Salvation without being fit and qualified for Heaven, which is impossible; and, therefore, good works are the means and condition of our continuance in a state of Justification. In fact, good works have as much a part in our Justification as the fruit is a part of a good tree; it does not as an efficient cause render the tree good, but the tree could not be good without it; so are good works a constituent part of the Christian character, as well as the necessary and only proof of a Christian principle. .The Church of England, indeed, might venture even farther, upon the authority of Scripture; for our Saviour in His awful description of the proceedings of the last Judgment, not only assigns eternal life to those who have performed acts of mercy to their fellowcreatures, but expressly on account of those acts; "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave me meat, &c.; inasmuch as ye have done it unto one of the least of these my brethren, we have done it unto me;" moreover it is written in the Revelations, "Blessed are they that do His

Commandments, that they may have a right to the tree of life."* But the Church of England very properly does not look upon good works as in any respect or degree the meritorious cause of Salvation, + nor does she attach any value to them, upon which we may ground claims to mercy, only as they manifest the disposition of the heart to obey the will of God, and fulfil the conditions He has made: she considers Christ's sufferings as the only meritorious and efficacious cause of Justification, by which we are justified from the effects of sin, and without which we could not be justified. inasmuch as the imperfect works of condemned and corrupt Beings could not satisfy the Divine Justice, and that by the mercy of God. through a true and lively Faith operating to righteousness on our part. All that the Church of England contends for is, that good works are the appointed condition of our continuance in a state of Justification, and that we shall not be finally accepted without them; but it does by no means follow from such an opinion that there is any "boasting" in works, because they are not supposed to have any intrinsic merit, and are believed to be acceptable to God only in consideration of the Atonement of Christ; the same objection indeed would hold against the doctrine of Justification by Faith, for we are not allowed to "boast" of Faith, or to consider it as possessing any intrinsic merit. It is indeed unreasonable to object to the use of the term "condition," as if a condition were meritorious of the benefits conferred; because covenant and condition are necessarily connected, and cannot be independent of each other, and throughout the Bible all promises of mercy are suspended upon particular conditions. For the word "condition" is meant not the cause by which an effect is produced, but the circumstances without which that effect will not take place, and is (so far as Justification is concerned) of the same nature as "terms of the Gospel, implying those considerations on account of which God will be pleased to accept a falling, condemned, though at the same time repentant and obedient sinner, for the sake of what our gracious Saviour has done and suffered for him. There is, indeed, as great a difference between the meritorious cause and the appointed condition as between a man's title to Salvation and his personal qualifications. A thing may be a free gift, and yet be conferred on conditions; a wedding garment was a condition of appearing at the wedding, yet the entertainment was no less an act of free grace; God, when He holds out by His general Providence. the promise of the harvest renewed from year to year, confers that promise on the condition of industry and labour; and the Sovereign who offers forgiveness to his rebellious subjects on the terms of submission and future allegiance, extends a free gift on conditions. The word "condition," therefore, is not in the least meritorious of the benefits conferred, because the word implies no merit.

Rev. 22. 14. + "Bona opera sunt via ad regnum, non causa regnandi." Bernardi Op.

supposing no more than the necessity of good works, that is, that we cannot be pardoned and accepted without them. We may, therefore, conclude that good works are an absolute condition of our continuance in a state of Justification, and that it is unscriptural to represent men as "accepted by God, and entitled to Salvation by Faith, considered distinctly from, and in opposition to, the works of Righteousness.

Q. 91.—How do you prove the doctrine of Christian Perfection

as maintained by the Sect of Wesleyans to be unscriptural?

This doctrine might be permitted to pass without notice, as it scarcely deserves a serious refutation. We cannot indeed be too careful not to build an unwarrantable confidence on the conceit of an imaginary "Perfection," or on any such presumed security; and it is very doubtful whether those who plead for such a "sinless Perfection" are not among the self-righteous. I do not deny that it is incumbent upon all to endeavour to follow Christ, but it must be acknowledged that there is an imperfection in the best endeavours of the best Christians, and all have great reason to lament their failures and errors; as no Christian, therefore, is able to subdue sin entirely. (for the Scriptures invariably represent the life of the Christian as one continued struggle with the world, the flesh, and the devil,) so we may believe that no Christian is capable of perfect obedience, although he may be capable of endeavouring to attain it. Hence we are instructed to pray to God to "forgive us our trespasses," that is, to consider and confess ourselves as sinners, and as at best yielding but an imperfect obedience; for "there is none righteous, no not one,"* and "in the sight of God, no man living will be justified," and as "if at any time we say we have no sin we deceive ourselves, and the truth is not in us," because "after we have done all, we are unprofitable servants." Are we, then, to be sent to Scripture for proofs of this doctrine of "sinless Perfection?" most certain it is that the conclusion drawn from the passage cited by our Weslevan Brethren, that "whosoever is born of God does not commit sin," is erroneous, as is evident from a consideration of the words themselves, and of their context; for the appellations "born of God," and "Sous of God," are not only convertible terms, but as they occur in the same composition, and especially within a few sentences of each other, they must be understood of the same description of persons, at least, whatever may be affirmed generally of the one cannot be denied of the other; and, consequently, if "whosoever is born of God does not commit sin," all those who are called "Sous of God" do not "commit sin," which is rather questionable if we only bear in mind that the term "Sons of God" is applied by the Apostle to all Christians in general, whilst in the first chapter of the same Epistle he plainly asserts that none are free from sin. I It is, therefore, very clear of God does not commit sin" wilfully, and habitually, (for the word sin is used several times in this Epistle to denote a wilful and habitual indulgence in sin,) and in this sense it is true that a child of God, while he continues such, cannot possibly sin, because he that deliberately and habitually "allows himself" in the commission of evil, cannot be "born of God." We infer, therefore, that the error which we are now combating derives no support from this passage; whilst on the other hand it is very certain that it has a tendency to inspire those who believe in it with a Pharisaical presumption of their own righteousness, and a contempt for others, instead of teaching them to "think soberly, according as God hath dealt to every man the measure of faith."*

INFERENCES FROM THE PRECEDING ARGUMENTS.

Because it has been proved that the Doctrines of the Total Depravity of Human Nature, of Instantaneous Conversion, of the Witness of the Spirit, of Justification by Faith considered distinctly from, and in opposition to Works of Righteousness, and of Christian Perfection, are not Scriptural Doctrines, therefore, the Church of England is fully justified in not admitting them into her Creed, and our Wesleyan Brethren have needlessly and causelessly separated from her Communion on that account.

OBJ.—" Fifthly, as

A CALVINIST.

I dissent from the Church of England, first, because that Church does not recognize the doctrine of Absolute Predestination, that is, that God by an absolute, infallible, arbitrary, and irrespective decree has selected out of mankind a certain number in Christ to everlasting glory, before the foundation of the world, according to His immutable purpose, and of His free grace and love, without the least foresight of faith, or obedience, or any conditions performed by the creature; and that the rest of mankind He was pleased to pass by, and ordain to absolute and inevitable wrath and perdition, for their sins to the praise of His vindictive justice; and that in consequence of this decree, Christ, when He died for the redemption of mankind, made atonement and suffered death for the Elect, and the Elect only. I conceive this

doctrine to be clearly revealed to us in several parts of Scripture, especially in the ninth Chapter of St. Paul's Epistle to the Romans. Secondly, because she does not maintain the doctrine of Irresistible Grace, or that the human mind is under the resistless influence of the Holy Spirit, necessarily causing us to perform good works, without any power on our part to resist that influence, by turning to sin and wickedness in opposition to its dictates. And thirdly, because the Church of England denies the doctrine of the Final Perseverance of the Elect, by which I mean that the Title to eternal life which has been conferred on the Elect cannot be forfeited, and that they cannot fall from grace, because our Saviour has distinctly declared that "no man shall be able to pluck them out of His hands."

Q. 92.—How do you prove the Doctrine of Absolute Predestination to be unecriptural?

As it is impossible for a finite mind to know the power and manner of acting of an infinite mind in all things not vouchsafed to us by that infinite mind-for example, we cannot conceive of the Eternal Being that he is not older to-day than yesterday, nor younger to-day than a thousand years hence, nor can we account for the incorporeity of the Deity, nor explain how He should move and govern the material world as He does we may, therefore, conclude that the decision of the Doctrine of the Divine Prescience and its effect upon human agency is one of the deepest and most difficult points of Theological Science. It will consequently be worth our while to examine the conclusions likely to be drawn from the foreknowledge of events in the Divine mind, namely, whether if an event be foreknown, that, therefore, it must necessarily have been resolved (that is, predestinated) under all the circumstances that attended it; that is, whether such an event could not but have happened as it did. That it is the incomprehensible attribute of the Deity to foresee how every individual of the human race will upon every occasion determine and act, is a fundamental and incontrovertible principle, placed beyond all doubt by the accurate accomplishment of numerous promises; but it must not be forgotten that the events of life do not happen because God forsees them. but that He forsees them because they happen, because the world with its whole consequence of events was ever present to His mind, and, therefore, He must have had from all oternity as exact a

knowledge of every man's character, and as true an estimation of his good or ill deserts, as can be had when the man shall have lived to finish the career of virtue or of vice, which God has ever foreseen that he would run; which foreknowledge cannot but be accompanied with the foreknowledge of the particular lot of bappiness or misery which it will be fit he should receive. Now let it be observed that in judging of the events of life we judge after the fact, and, consequently, as living afterwards and knowing whether an event did or did not happen, after the time when it was er was not to happen, is gone by, we conclude that having happened it must necessarily have happened; but this does by no means follow, nor does the foreknowledge of an event in the Divine mind imply that it could not have happened otherwise; because it might have happened otherwise, excepting that it could not have happened as it did, and not have happened as it did, there being but one event, and that one only event possible to be foreseen. consequently, misled by a fallacy if we infer that every event is therefore predestinated, and could not but have happened as it did, that is, that having happened, as it must necessarily have happened, because there is no proof that it was not perfectly southwest. Nor is there any difficulty but that any one, undowed with the gift of foresight, might not foresee how the contingency would be disposed of; for even if it be impossible that the event cannot but happen because the Almighty foreknew it, yet this is nothing more than that man being free to act, (as I will presently prove,) God foresaw how he would use his free-will, that is, how he would act. that this Prescience, or Foreknowledge of God, does not affect the free agency of man, that is, that it leaves him no less morally free, and makes him no less subject to the contingency of his own actions, than if nothing were foreseen, is evident from three reasons—first, from the experience of every moment of our lives; secondly, because that the foreknowledge of a fact, whether the thing known be past or future, is quite a distinct thing from the causes that produce it; and, thirdly, because that freedom of will and liberty of action are proclaimed in every page of Scripture to be the essential qualities of mankind as moral and responsible beings, and accordingly we find the Prophets and Writers of the Old Testament, and our Saviour and His Apostles in the New, invariably address their hearers, as having freedom of choice, and power of understanding, either to believe, or to reject their words.* I shall confine my attention to this last argument, being the most important of the three, and proceed to examine the sense of Scripture on the subject of free will, for if it can only be proved from the authority of the Word of God that man possesses free will, that is, a power to believe, or reject the Gospel, and thereby to be saved, it will be evident that his future lot of happiness, or

^{*} of Egy 7:5 @EAH worsy," &p. Spe John vii, 17; xii, 47, 48; Jas. iv, 8; &c.

misery, cannot possibly have been predetermined by any decree on the part of the Almighty. Before, however, I enter upon this part of my argument, I propose to lay down five Propositions, which I venture to presume cannot be controverted, viz. First, that God is a just and benevolent Being, that He wills the happiness of His creatures, and that moral evil springs from the vice of man, and not the intention or contrivance of the Deity-Secondly, that the great end and drift of the whole Bible is to work repentance and a holy life in man.-Thirdly, that God is the original of Natural Truth as well as of that which comes by Particular Revelation-Fourthly, that no just interpretation, or real understanding of the Scriptures, can be attained by confining ourselves to one part only of their contents—and, lastly, that as the Scriptures are in every part of them equally the Word of God, and as they possess, therefore, equally throughout the character of holiness and truth, no two parts of Scripture can in fact contradict each other. Now. according to the first of these Propositions, God is a just and benevolent Being, willing the happiness of His creatures; but a just Being would never have limited the benefit of Christ's death and atonement to a small number of His creatures, nor could a benevolent Being, willing the happiness of His creatures, have willed the eternal misery of any portion of them, by passing by, or ordaining them to "absolute and inevitable wrath and perdition." Now that a just Being could never have limited the benefits of Christ's death to the Elect only, I think every reasonable man will admit, who does not allow his prejudices to get the better of his judgment-a just Being, I admit, might have left us all to perish, (that is, permitted none to benefit by Christ's death;) at all events. we could not say it was an unjust, although assuredly a severe acts but to reserve some for mercy, whilst He leaves the rest of this equally (but not, let it be remembered, more) guilty and polluted mass to eternal punishment, would have been an act of the greatest injustice, and of which a just Being could be incapable. example, if we suppose the Almighty to have made an immutable decree that our first Parents should fall by the eating the fruit of a particular tree, would not the caution which He subsequently gave them against eating that fruit have been mere mockery, and an act of absolute injustice? or would it have been consistent with the justice of God to have made this offer to the Israelites. "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life, that thou and thy seed may live,"* if He had made a previous decree to deprive them of the offer? It was considered an act of the greatest injustice to require the Israelites to make bricks when no straw was given them, and it would be regarded as an act of the greatest injustice in an earthly master to punish his servant

for not doing that which it was impossible for him to do, so in like manner it would be an act of similar injustice in God to call upon men to believe and obey the Gospel under the penalty of eternal misery, and to deny them the possibility of belief and obedience; but if the doctrine of Predestination be the doctrine of the Bible. namely, that Christ died for the sins of the Elect only, it is evident that those who happen not to have been elected, (that is, by far the greater portion of the world,) are called upon to obey the Gospel under the penalty of eternal misery, whilst they are denied the possibility of faith and obedience, and, consequently, those who believe this doctrine ascribe to God a conduct which would be esteemed the height of injustice in man, namely, punishing His creatures for not doing that which it was impossible for them to Nor is it only impossible for a just Being to have limited the benefit of Christ's death and atonement to the Elect only, but a benevolent Being who wills the happiness of His creatures can never have ordained the greater portion of them to suffer eternal misery without the possibility of attaining Salvation, especially when He Himself has declared that "He has no pleasure in the death of him that dieth," and, therefore, exhorts them to "turnthemselves and live."* Unless, therefore, we can suppose God to inflict punishment on men for the violation of a command, which . they were absolutely unable to obey, (which is to attribute to Him a species of mockery and cruelty, which would be severely reprobated in the conduct of one man towards another,) we cannot possibly believe the doctrine of Predestination to be the doctrine of the Bible. But, secondly, as the end and drift of the whole Bible is to work repentance and a holy life in man, therefore, as it is infossible for any part of the Bible to teach a ductrine that undermines the great end of the whole of it, no doctrine which has a tendency to weaken the obligations to repentance and a holy life, can be a dectrine of the Bible; but the doctrine of Predestination has this tendency; for, first, it makes our conduct to be determined by an overruling power, and not the result of our own free will, because it takes away the free agency of man; but if it take away the free agency of man, it also takes away his responsibility. because a Being whose conduct is not the result of his own free will, cannot be an accountable one; secondly, as it makes Salvation through Christ a thing independent of the personal condition of the party, there is nothing beyond the dread of temporal punishment, to deter us from, and to prevent, the commission of sin;

^{*} Ezek. xviii. 32.

† Heylin says, that it is related by Heistibachius, that the Landgrave of Turing being by his friends admonished of his vicious conversation and dangerous condition, he made them this answer, viz. "Si prædestinatus sum, nulla peccata poterunt mihi regnum colorum auferre; ai præscitus, nulla opera nihi illiud valebunt conferre;" that is to say, "If I be elected, no sins will be able to take away the kingdom of heaven from me; if reprobated, no good works will be able to bestow it upon me." An objection, says Heylin, not more old than

thirdly, repantance and a holy life are only necessary inarmuch as that they constitute the means necessary for the attainment of the end of a Christian life, but if, according to the doctrine of Predestination, God has chosen absolutely from all eternity some men to Salvation, and reprobated the rest, without respect to any personal qualification, consequently the end of a Christian life may be attained without the employment of the means necessary for the attainment of it, namely, repentance and a holy life, (inasmuch as that the obtaining of eternal happiness, and the avoiding of damnation, cannot depend upon any care of our own,) and, therefore, the doctrine of Predestination has a tendency to weaken the obligations to repentance and a holy life, by rendering them no longer necessary, and consequently discourages men from endeayouring to attain them. Moreover, as this doctrine has a tendency to nourish and support a sinner (presuming himself to be elected) with a false and presumptuous hope of such election, and lull him into a fatal security, under a persuasion, that no conduct, how sinful soever, can finally deprive him of that election and consequent Salvation, so on the other hand it is greatly to be feared, that many others, feeling persuaded that they cannot attain Salvation without being elected, and dreading lest they may be decreed to eternal misery, it drives them to despair, and induces them to yield to every temptation, and finally brings them down irrecoverably, as it were, to the gates of hell. Because, therefore, this doctrine of Predestination renders man a mere passive machine in the work of Salvation, virtually puts an end to the morality and immorality of human actions, annuls the distinctions of good and evil, virtue and vice, renders all faith and obedience unnecessary, by teaching that Salvation is attainable without them, virtually nullifies the laws and precepts of God, and proves destructive of one great object of the Gospel Revelation, namely, the Reformation of the sinner, it may be justly charged with undermining the great end and drift of the whole Bible, which is to work such Reformation, and, therefore, as it is impossible for any one part of the Scriptures to teach a doctrine that undermines the great end of the whole, the doctrine of Predestination cannot be a doctrine of the Bible. But. thirdly, it is evident that as God is the original of natural truth, as well as of that which comes by particular Revelation, therefore, any doctrine that is repugnant to the principles of reason, can no more be true and agreeable to the Revelations of Scripture, than that God who is the Author of one, as well as the other, can contradict himself; but the doctrine of Absolute Predestination is

common, but such, I must confess, to which I never found a satisfactory answer from the pen of Supralapsarian or Sublapsarian, within the small compass of my reading. Even Calvin himself, in-reference to his own notions, confesses their tendency to produce hardened profligacy, "Non equidem nego quin multi audientes nihil esse boul in nebis, sibi in buls vitiis liberius indulgeant." (Calvin in Phil. c. 2. v. 13.)

repugnant to the fundamental principles of reason, and, therefore, cannot be true and agreeable to the Revelations of Scripture. For it is positively declared, that "God so loved the world that He gave His only begotten Son, that the world through Him might be saved." and in several passages of the New Testament God's love for the world is described as the motive and design of Christ's advent; now if God loved the world, it is unreasonable to suppose that He would deny any portion of it the means of Salvation, or destine them by an irrevocable decree to eternal misery; but if the doctrine of Predestination be true, that is, if God has ordained a certain number of mankind to perish everlastingly, He must have denied that portion the means of Salvation, and, therefore, the doctrine of Predectination is an unreasonable doctrine; but a doctrine which is unreasonable cannot be true and agreeable to the Revelations of Scripture, and, therefore, the doctrine of Predestination is not agreeable to the Revelations of Scripture. Again. God has solemnly declared that "He has no pleasure in the death of him that dieth," + and, therefore, He regrets the " death of him that dieth," it is, consequently, unreasonable to suppose God to have decreed absolutely an event which He regrets should take place; but if the doctrine of Predestination he true, God has decreed absolutely an event which He regrets should take place. by actually ordaining the "death of him that dieth," and, therefore, the doctrine of Predestination is a doctrine repugnant to the fundamental principles of reason, and, therefore, cannot be true and agreeable to the Revelations of Scriptures. Again, as God made the whole nation or race of men, dwelling upon the face of the earth, "of one blood," (as we are told,) and as "Christ also Himself" (as St. Paul assures us) "likewise took part of the same," (that is, of that one blood,) therefore, every human Being is allied by blood to Christ, and it is unreasonable to suppose that Christ should give His life a ransom for one part of His kindred. and not for the other, especially when He is declared to have "died for the sins of the whole world;" but if the doctrine of Predestination be true, Christ has given His life a rausom for one part of His kindred, and not for the other, and, therefore, the doctrine of Predestination is an unreasonable doctrine, and, consequently, cannot be true and agreeable to the Revelations of Scripture. Again, it is unreasonable to believe that our Saviour should command His Apostles to preach the Gospel to "every creature in all the world," if its blessings were to be necessarily confined to a few, or that they should be commanded to promise to all, if it had been irreversibly decreed that it should be enjoyed only by a small number; but if the doctrine of Predestination be true, the blessings of the Gospel were to be necessarily confined to, and enjoyed only by a small number, and, therefore, the doctrine of Predestination

John iii, 17, 18. + Ezek, xwiii, 32, \$ Acts xvii, 26. \$ Mark xvi, 15,

is an unreasonable doctrine, and, consequently, cannot be true and agreeable to the Revelations of Scripture. Again, it is unreasonable to suppose that our Saviour would have given to man precepts and laws, if He did not require their observance of those precepts and laws; but if the doctrine of Predestination be true, (that is, if God by a decree has determined the Salvation of any one,) the end of a Christian life may be attained without the means (namely, faith and obedience) necessary for the attainment, and, therefore, those means need not be employed, and, consequently, our Saviour must have given us those precepts and laws without requiring their observance, and, therefore, the doctrine of Predestination is an unreasonable doctrine, and cannot be true and agreeable to the Revelations of Scripture. Again, it is unreasonable to suppose that a just and merciful Saviour should propose any but a practicable condition upon which to obtain eternal life, but belief and obedience are the conditions upon which He has offered Salvation both to the Jews and Gentiles, and, therefore, the obtaining eternal life was in the power of all to whom the Gospel has been made known since its first promulgation; but if Predestination be the doctrine of the Bible, Christ has offered Salvation to men upon a condition which it was impossible for them to perform, nay He will even inflict punishment for the non-performance, and, consequently, cannot be true and agreeable to the Revelations of Scripture. Again, the object of the Christian Ministry, and the hope of every Christian Minister is or ought to be, to increase the number of those who are to be saved; but if the doctrine of Predestination be the doctrine of the Bible, no Preacher can hope to increase the number of those who are to be saved, because that number has been limited from eternity, and, therefore, all Preaching is altogether vain and unnecessary; but it is unreasonable to suppose that Preaching is altogether vain and unnecessary, or that a Christian Minister at the same time both can, and cannot, hope to increase a number which has been limited from eternity, and, therefore, it is unreasonable to suppose that that number has been limited from eternity, and, consequently, the doctrine of Predestination is an unreasonable doctrine, and, for that reason, not true, nor agreeable to the Revelations of Scripture; and, lastly, it is unreasonable to suppose that our blessed Saviour in giving assurance unto all men, that He would, on an appointed day, judge the "dead, both small and great, according to their works,"* if He had intended that act of a future Judgment to be only a vain mockery, because if so, His assurance would have been a wanton delusion; but if the doctrine of Predestidation be the doctrine of the Bible, that is, if an eternal and unchangeable decree respecting the future portion of mankind has been made, such a work of future Judgment would be rendered useless, and a vain mockery, and our Saviour's assurance respecting

it would have been a wanten delusion, therefore, the doctrine of Predestination is an unreasonable doctrine, and, consequently, cannot be true and agreeable to the Revelations of Scripture. therefore, conclude that as God is the original of natural truth, as well as of that which comes by particular Revelation, that, therefore, the doctrine of Absolute Predestination having been proved to be repugnant to the principles of Reason, can no more be true and agreeable to the Revelations of Scripture, than that God who is the Author of one, as well as of the other, can contradict Himself. Fourthly, no just interpretation, or real understanding of the Scriptures, can be attained by confining ourselves to one part only of their contents, without taking the whole Word of God into consideration, or at least without comparing that part with the design of the inspired writer in the discourse to which it belongs; but as the doctrine of Predestination, even if it be true, (to say the most of it,) is a doctrine maintained in only a few verses, comparatively speaking, of St. Paul's Epistle to the Romans. therefore, those who believe it do necessarily (as I will presently show) confine themselves to one part only of Scripture, without taking the whole into consideration, or comparing it with the design of St. Paul in that Epistle; and, consequently, they do not either justly interpret the Scriptures, nor really understand them, inasmuch as they interpret these passages that are not of themselves plain. by those opinions with a belief of which they are already possessed. Now, lastly, as the Scriptures are in every part of them equally the Word of God, and as they possess, therefore, equally throughout the character of holiness and truth, no two parts of Scripture can in fact contradict each other; but if the passages adduced to support the doctrine of Predestination are to be understood in that sense which they will bear at the first reading, namely, that God has by an irreversible degree elected a certain number to Salvation without regard to any foreseen faith and obedience on their part, and has limited the benefits of Christ's death and atonement to those Elect persons by ordaining the rest of mankind to eternal misery-I sav. if these passages are to be understood in such a sense, then I contend that they are texts which are undeniably repugnant to, and contradict numerous other passages which all must believe and acknowledge to be plain and intelligible; but as the Scriptures cannot be supposed to teach one doctrine plainly in one place, and quite the contrary obscurely in another, we are at liberty to infer that the obscure passages are to be explained by the easy and intelligible ones, and not the easy and intelligible by the obscure. I will now refer to Scripture for proofs that if a few texts can be brought to prove obscurely the doctrine of Absolute Predestination. in like manner by far a greater number of passages, easy to be understood, prove directly the contrary, namely, that God has not

limited Salvation to the Elect, but that "whosoever" (whether elected or not) "believeth in Him should act perish, but have eternal life." Indeed, the sole cause of the necessity of a Redeemer was to counteract and defeat the consequences of Adam's transgression, and in order that the remedy might be fully commensurate with the evil, we find that when God proposed a Redeemer to Adam, He intimated that that Redeemer should be a common blessing to the whole human race; that is, that the expiation of Christ should be as coextensive as the depravity of man, that is, universal; and, therefore, Isaiah in allusion to Christ's atonement, speaks after this manner, "all we like sheep are gone astray, and turned every one to his own way, so the Lord laid on Him the iniquities of us all;"* and St. Paul assures us, that "as by the offence of one, Judgment came upon all men to condemnation, even so by the righteonsness of one, the free gift came upon all men to justification of life;"+ both of which passages distinctly authorize us to believe that as sin extended to all, so grace also extended to all, (in fact, St. Paul asserts that "where sin abounded, grace did much more abound,"1) and, therefore, they contradict the doctrine of Predestination, which insinuates that although sin extended to all, yet grace was confined to a part only of mankind. Now it is very certain that Christ died for the sins of the whole world, and that to declare otherwise is to make the Scriptures void, and the mercy of God nugatory. In the Old Testament we meet with the following passages: "I call heaven and earth to record this day against you. that I have set before you life and death, blessing and cursing; therefore, choose life, that thou and thy seed may live;" \$ thereby leaving it to their own free choice to be saved or not, and it would not have been consistent with the goodness or justice of God to make such an offer, if He had made a previous decree to deprive them of the offer-the Prophet Isaiah assures us, that "let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord," (thereby implying a power in him to turn unto the Lord.) "and He will have mercy upon him. and to our God, for He will abundantly pardon" -the Prophet Ezekiel writes, "Have I any pleasure at all that the wicked should die, saith the Lord God, and not that he should return from his ways and live; when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive;"I and again, "Why will ve die, O house of Israel?"** To turn to the New Testament, we find every expression denoting Universality applied to the merits and sacrifice of Christ; at His birth, the Angel of the Lord declared to the Shepherds, "Behold I bring you good tidings of great joy, which shall be to all people;"++ the aged Simeon pronounced the

Isaiah liii, 6. † Rom. v. 18. † Rom. v. 20. † Dent. xxx. 19. | Isa. lv. 7.
 ¶ Ezek, xviii, 23. 27. ** Ezek, xviii, 31. 32. †† Luke ii, 10.

Infant Jesus to be "the Salvation of God, prepared before the face of all people;"* and John the Baptist called Him " the Lamb of God which takes away the sins of the world." + Christ denominated Himself "the Son of Man," implying that He hore in His mediatorial capacity an equal relation to the whole human race; He moreover declared that the object of His coming into the world was to "seek and to save that which was lost," (which cannot mean the Elect only, because even if they fall, they cannot be lost;) and in allusion to the nature and efficacy of His death, He said, "and I, if I be lifted up from the earth, will draw all men unto me." Moreover, if God has made an absolute decree that the Pharisees and Lawyers should have been condemned, our Saviour would not have said that "they rejected the counsel of God against themselves,"I for they would have complied with His counsel (instead of rejecting it) by setting forth their own predetermined condemnation; nor would He have endeavoured to promote the Salvation of men in opposition to the decree of His Father, whose will He came down from Heaven to fulfill, and yet He says. "these things I say that ye might be saved;"** nor if God had made such an absolute decree, rendering the conversion of all who were not elected impossible, would our Saviour have assured the unbelieving Jews that they had a power of believing, and yet His question, "If I say the truth, why do ye not believe me," ++ implies that they had such a power; in fact, if they had not, how could He have unbraided the Chief Priests and Elders, ## and the inhabitants of Chorazin, Bethsaida, and Capernum, & for their unbelief? indeed, if there had been an eternal and unchangeable decree respecting the future portions of mankind, it would have been perfectly useless for Him to have declared "unto all men," that He would on an appointed day judge the world according to their works; at all events, such a decree would have rendered the work of a future Judgment only a vaiu mockery. In a word, it is certain from our Saviour's reply to the children of Zebedee, that there cannot be any certain persons unconditionally predestined after the manner which our Calvinistic Brethren believe, namely, John the son of Zebedee to this office, James the son of Zebedee to that, Peter to a third, &c., whatever the conduct of John, James, or Peter. in their Apostolical Ministry in this life may have been. It is, therefore, evident that our blessed Saviour has given us no authority for believing in a divine decree, nor has he any where intimated the impossibility of any one's being saved, excepting those who are wilfully impenitent. Let us now turn to His holy Apostles: one of them, St. John, in his Gospel says that he himself "came for a witness, to bear witness of the Light," (that is, Christ)

[#] Luke ii, 30. 31. † John i. 29. ‡ Luke xix. 10. § Ibid. || John xii, 32, § Luke vii. 30. ## John v. 34. †† John viii, 43, 46. ‡‡ Matt. xxi, 23—31, § Matt. xi. 21. 23.

"that all men through Him might believe," for that Christ "was the true light, which lighteth every man that cometh into the world,"t even "the Lamb of God, which taketh away the sins of the world,"I in fact, if it were otherwise, why does this Evangelist declare that "God so loved the world" (if it were only the Elect) "that He gave His only begotten Son, that whosoever" (whether elected, or not elected) "believed in Him should not perish, but have everlasting life," sexcepting that "He was the Christ, the Saviour of the world?" and in writing to his Christian Brethren, he says, "Christ is the propitiation for our sins, and not for our sins only," (that is, not for the sins of us Christians only,) "but also for the sins of the whole world." In the Acts of the Apostles, which come after St. John's Gospel,) we read that, after the ascension of our Saviour, the Apostles addressed their Jewish hearers in these words, "Repent ye, therefore, and be converted, that your sins may be blotted out."** for that "God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities,"++ both of which passages clearly imply that it was possible for "every one" of the Jews to "repent and be converted," that is, to abandon their wickedness, and be converted, and be saved; in the same book, God is declared to be "no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him;" ## in the same book it is recorded of Paul and Barnabas, that they thus addressed the Jews who obstinately refused to listen to them, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," SS and, therefore, the rejection of the Gospel by the Jews was their own voluntary act, and not the consequence of any decree of God; from the doctrine which Paul and Silas preached, we are at liberty to conclude that men without any discrimination or exception, were required to believe, and the reason assigned is that they might be saved; (for when the Jailor inquired, "Sirs, what must I do to be saved?" their reply is recorded to have been, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house;" but if all men were required to believe, that they might be saved, we infer that Salvation was obtainable by all. In his Epistle to the Romans (which follows the Acts of the Apoetles) St. Paul declares that "the Gospel of Christ is the power of God unto Salvation to every one that believeth;"II in the same Epistle, so far from saying that Christ died only for a part of mankind, or for one part more than another, the only preference which the Apostle makes is, "to the Jew first, and also to the Gentile, because there

[#] John i. 7. + John i. 9. ‡ John i. 29. § John iii. 16. || John iv. 42. ¶ l John ii. 2. # Acts iii. 19. †† Acts iii. 96. ‡‡ Acts x. 34. 35. §§ Asts xiii. 46. ||| Acts x v i. 39. 31. ¶ Rom. 1. 16.

is no respect of persons with God, who will render to every man according to his deeds, indignation and wrath upon every soul of man that doeth evil, but glory, honour, and peace, to every man that worketh good;" and in the same Epistle, he represents Christ as having died not only for those who are saved, but also for those who perish, and, therefore, we must conclude that He died for all. In his Epistle to the Corinthiaus, he maintains the same opinion, "through thy knowledge" (he asks) "skall the weak brother perish, for whom Christ died?" in fact, (although if any were elected, he must have been elected,) yet even St. Paul kimself feared, lest having preached to others, he himself "should be a cast-away," that is, (adoninos) a reprobate. In his Epistle to Timothy, he has enjoined "supplications, prayers, and intercessions to be made for all men," because that to do so was "good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come unto the knowledge of the truth." In his Epistle to Titus, he writes, "The grace of God that bringeth (or offereth) salvation to all men, hath appeared."** Epistle to the Hebrews be maintains the same doctrine as I have shown to be in his Epistles to the Romans and Corinthians, namely, that Christ died not only for those who are saved, but also for those who perish, whence we infer very naturally that He must have died for all, for "of how much sorer punishment," he writes, " shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing," ++ that is, he who has rejected the offered terms of Salvation, is said to be "sanctified by the blood of the Covenant," that is, to have been capable of sharing in the benefits of Christ's death. St. Peter, in his Second General Epistle, commands all Christians to "make their calling and election sure,"II and, consequently, the Elect cannot already be certain of it; and in the same Epistle, he expressly declares that "God willeth not that any should perish, but that all should come to repentance." §§ In a word, we are assured in the Revelation of St. John, that all who are willing may drink of the water of life, "and whosoever will, let him take him the water of life freely," which plainly implies that it is in the power of every one to attain eternal happiness. Now all these passages which I have quoted (and they might easily be multiplied) are acknowledged by every one to be plain and intelligible; it is moreover evident, that not

Rom. ii. 6—11. + Rom. xiv. 15.
 ‡ 1 Cor. viii. 11.
 § 1 Cor. ix. 27.
 ‡ 1 Tim. ii. 3. 4.

Tit. H. 11. In our authorized version this passage is thus rendered, "The grace of God that bringeth salvation hath appeared to all men," but it is evident from the Greek, "Έπεφάτη γὰς ἡ χάςις τῦ Θεῦ ἡ σωλήςιος πᾶσιν ανθεῶποις," as well as from many passages in Greek writers of the same construction, that the words should have been translated as above.

^{††} Heb. x. 29. 11 2 Pet. 1, 10. 14 2 Pet. til. 9. ||| Rev. xxii. 17.

one of them can be reconciled with the doctrine of a divine decree. inasmuch as that no one of them furnishes the slightest intimation of the impossibility of any one's being saved, through the merits of Christ, except the impenitent and wicked, and their wickedness is always ascribed to themselves; therefore, those texts which are brought to support the doctrine of Predestination (and which are confessedly obscure and but very few in number) are undeniably repugnant to, and contradict those plain and easy passages which I have already cited; hence we must infer that two parts of Scripture may in fact contradict each other, and that the Word of God teaches one doctrine (viz. Universal Redemption) plainly in one place, and quite the contrary (viz. Absolute and Unconditional Predestination) obscurely in another; but this is impossible; and, therefore, those few and obscure passages (which seem to bear at the first reading and without comparison with the design of the writer, and consideration of the context a Calvinistic sense and meaning) are to be interpreted by those numerous and plain passages which teach the doctrine of Universal Redemption-from which we shall draw this conclusion, that the doctrine of Absolute and Unconditional Predestination is not the doctrine of the Bible. but a doctrine of man's teaching only; * an inference which derives

The doctrine of Predestination is not only an unjust, cruel, licentious, absurd, and unscripfural doctrine, (as has been already proved) but it is also the prevailing doctrine of Mahometans, and other Infidels. The Mahometan Religion indeed strongly asserts the doctrines of Predestination, Reprobation, Irrevisible Grace, and Final Perseverance, as professed by our Calvinistic Brethren; thus, writes Mahomet, "If it had pleased God all living men would believe; why then should you, a wretched motal, be so foolish as to pretend to force other men to believe? No, the soul believes only by the will of God;" (Kor. chap. x. yer. 98,) and elsewhere in reference to the doctrine that God has decreed every thing, that Impostor writes, "Good, obedience, and faith, are such that those things must remain in the order settled by God, and are absolutely subject to His will, and saving direction; whereas evil, disobedience, and infidelity, are willed, ordained, resolved, and fixed, by a mere privation of God's saying direction, approbation, and command;" and elsewhere, the Koran asserts that "not only he whom God directs is led in the right way, but that he cohom He leads into error is forsaken, or reprobated, (Vid. Cedrenus in Histor. Compendio. pag. 348; Evodius, in his "Acts of the Forty-two Martyrs," vol. vi. art. 55; Damascenus' "Book of Heresies;" Arthur Thomas' "Triumph of the Cross," p. 11 and 22; Gualterus' Chronology, pag. 539; Enthyn.ii Zizabeni Panoplia Dogmatica, &c.) The Giabarians, (a branch of the much-divided Sect of the Mahometan Motazelites) deny that man has free will, believing God to be the Author and Creator of all his good and bad actions; the Morgians, another Sect of Mahometans, maintain that sin cannot hurt a believer, because (which the Mo'azelite Mahometans also believe) that a Musselman, elected to eternal life, cannot finally fall from a state of faith, although he may foully fall by the commission of enormous crimes. From these remarks it would appear that the doctrine of Predestination was rather the doctrine of the Mahometan Koran than of the Bible, were we not too well saiisfied that it is not confined to that Sect; for instance, the Sect of Popish Beguards during Pope Clement V. held all the peculiar doctrines of Calvinism, together with the Wesleyan doctrine of Christian Perfection; the Popish Jansenists assert that Christ died only for those who are saved, and that man can neither resist, nor reject Grace, they also deny the doctrine of free will; the Popish Quietists (who were secretly abetted by Pope Innocent XI.) exclusive of various extravagant delusions, denied the doctrine of free will, and that all men ought to wait for the divine operation or Regeneration of the Holy Spirit, as the Instrument waits for the Workman; and the Dominican and Augustine Friers still contend for the irresistibility of divine grace, and unconditional election. In

considerable support from the Scriptural use and meaning of the terms " Elected" and " Reprobated;" neither of which are spoken of as a part of Salvation, or condemnation, infallibly decreed. The word "Elect" is never applied exclusively either in the Old or New Testament, to those who are obedient to the commandments of God. nor confined to individuals who must necessarily be saved. or even those who will actually be saved. That the word " Elect." when applied to any person, or any number of persons, does not signify predestinated to eternal happiness in the world to come, or destined for eternal Salvation by it, is apparent from the fact that the wicked (as well as the good) are denominated in Scripture the chosen or elect; and that as such Election is described as not necessarily preventing disorderly behaviour, nor necessarily causing obedience to the precepts of the Gospel, many elect persons were not saved. Thus in the Old Testament the whole nation of the Jews, (that is, all the descendants of Abraham, Isaac, and Jacob, including both good and bad,) is said to be elected or chosen, and denominated "chosen" and "elect of God;" and it is worthy of remark, that in the numerous passages of the Old Testament, in which they are thus spoken of, there is not the slightest allusion to their being predestinated to happiness in the world to come; nor indeed will any one contend that all the Jews (although all are said to have been elected) were designed for eternal Salvation. Moreover, in the New Testament, we read that St. Paul, instead of representing the "Saints which were at Ephesus," (whom he calls "chosen" and "predestinated unto the adoption of children by Jesus Christ to Himself,"*) as certain, that after allowing the possibility of their walking unworthily " of the vocation wherewith they were called," + and of their incurring the wrath of God by disobedience, he guards them against the deceits which bring down "the wrath of God upon the children of disobedience," thereby implying that although "Saints," "chosen," and "predestinated," they may incur the wrath of God by disobedience, yield to sinful temptations, and consequently fail of Salvation. The same Apostle.

fact, it would not be difficult to trace this error (for such I consider it) to the heretics of the Primitive Church; thus the Valentinian heretics, (whom Inenesus strongly condemna) affirms that one part of mankind can obtain Salvation, and another part are incapable of obtaining it; that some men are naturally good, and some naturally bad; that some are ordained to be saved, and others to perish; hence they called themselves the elect seed, pre-ordained to Salvation; the Manichean heretics denied the freedom of the human will; spoke of the Elect as persons who could not sin, or fail of Salvation; and contended that the nature of man is incapable of improvement, or change; moreover the Basilidian heretics (who considered Faith as a gift, and not as the rational consent of a mind endowed with free will, or as in any degree acquired by human exertion,) believed in the doctrine of Election, as conveying an assurance of free will—In a word, we can trace something of this heresy (if I may call it such) in the very days of the Aposties; for Simon Magus (of whom mention is made in the Acts, and who is called by the early Ecclesiastical Historians, the first Christian heretic,) asserted that men were saved according to God's Grace and Election, and not seconding to just works.

falthough he declares of the Thessalonians that "he knows their. election of God,"* and that "God had from the beginning chosen them to Salvation,"t) yet so far from believing their election to be a proof of their Salvation being irreversibly decreed, he entertains apprehensions "lest by some means the tempter should have tempted them, and his labour be in vain," for that some of those so "chosen by God to Salvation," "walked disorderly," and he doubted whether they would obey his precepts, that is, whether they would be saved; t which sufficiently proves that the being "chosen by God to Salvation" did not prevent disorderly behaviour, nor necessarily cause obedience to the commands of an inspired Apostle. Moreover, it is very certain that St. Peter did not mesa to assert that all the persons whom he calls "elected according to the foreknowledge of God," would, or necessarily must be saved, because among other precepts and exhortations, he enjoins them to "give diligence to make their calling and election sure;" for if that election had included an infallible decree, he could not call upon them to make an infallible decree sure; nay he even predicts (notwithstanding their election) that their Salvation might be defeated by their being seduced from the faith of Christ "by false teachers." It is, therefore, very clear that the "Election" or "Predestination" spoken of in the New Testament, (and upon which our Calvinistic Brethren ground their doctrine of a divine decree,) refers to this life only, and that it relates to God's eternal purpose to make known to certain nations the mystery of His will in the blessings of the Gospel; and, therefore, that the "Elected" are those who have been called to, and have embraced Christianity; who notwithstanding such Election may (as we have already seen) incur the wrath of God by disobedience, and, consequently, fail of Salvation, inasmuch as that they are elected in this world only. To the Jews Election was an introductory and preparatory step to the execution of God's merciful scheme of human redemption. through the incarnation and sufferings of Christ. Accordingly in the New Testament we find that St. Peter tells indiscriminately the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," (five very extensive countries,) that they are all of them "elect, according to the foreknowledge of God,"** and "a chosen generation, a peculiar people," &c.; + it is, therefore, evident that St. Peter, by the term "elect, according to the foreknowledge of God," refers to the calling of men to the knowledge of the Gospel, which like every other circumstance relative to this gracious dispensation was foreknown by God; because it has been already proved that he did not mean that they were to be saved. Again, at the close of this same Epistle, St. Peter writes, "the Church that is at Bubylon, elected together with you, saluteth

you;" from which passage, as he calls the whole Church of Babvion "elect," it is sufficiently proved that the word is applied generally to collective bodies of Christians; that is, to all who in one or more cities or countries professed Christianity, without any discrimination, and, therefore, not only not confined to individuals, who must necessarily be saved, or who were predestinated by God to certain Salvation, but not even to those who will actually besayed. This idea is confirmed in his second Epistle; for the same nersons whom in his first Epistle he had addressed as "Elect. according to the foreknowledge of God," in his second Epistle he addresses as "those that had obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ,"* so that to be "elect," and to be "a believer in Christ," are the same thing. To conclude, as the term "Elected" is applied not to particular persons, but to the whole Christian Church, and so denotes all those who embraced the Gospel; in like manner, the term "Reprobated" means those who voluntarily rejected it, and so refers to the whole nation of unbelieving Jews, and to all dishelieving nominal Christians. This is evident, particularly from the primary signification of the Greek word employed by the New Testament writers upon this subject, which (being a metaphor taken from metals that are rejected, if they be not pure, and according to the standard,) implies "not affording any proof" of sincerity, or as we call it, "not being found proof." Thus, Europe may be said to be "elected," that is, admitted to the "marvellous light of the Gospel," and believing in the Christian Religion, and Africa "reprobated," that is, still wandering in the darkness of We, therefore, infer, that by "Election" is not heathenism. meant an irrespective decree of eternal happiness to individual Christians exclusively, but a gracious purpose of God to make a conditional offer of Salvation to all who shall embrace the Gospel through the merits of His blessed Son, and to save those who He foreknew would obey; and, that neither in the Law, nor in the Gospel, does He promise certain and infallible Salvation, or threaten absolute and inevitable perdition to any number, or to any description of persons, except as they shall, or shall not comply with the expressed conditions.

^{* 2} Pet. ii.

^{† 1} do in my conscience believe, that if the controverted passages in St. Paul's Episties ("in which," as St. Peter observes, "are many things hard to be understood,") had been translated with a stricter adherence to the original, the Word of God would have been better understood, and unsound divinity would not so easily have passed with the illiterate for Gospel, nor its Preachers for Exangelical Ministers—For instance, the word translated "Reprobate" in our authorized Version might, with greater propriety, have been rendered "wanting proof,"—the verb δοχιμάζω (which is derived from δοχιμή meaning the proof, or trial of metals by fire to ascertain their purity, and freedom from heterogenous mixture,) signifies to try, prove, or assay; accordingly, the word donings signifies proved, approved, and tried, as refiners do metals by fire, in which sense it is used by the LXX. for the Hebi ew word "mezqueq," refined, (1 Chron. xxviii. 18; xxix, 4.) and for "mehur." pure, purified.

Q. 93.—How do you refute the Calvinistic doctrine of true-

The Church of England believes on the authority of the Word of God that the influence of the Holy Spirit is not irresistible, for the Scriptures invariably represent that Divine Being not as a forcing, but as an assisting power, the acceptance of that assistance depending entirely upon ourselves. It is one thing to give a man power to act, and another to force him to act; fer a man's will in not influenced by his power, nor is the power to will and work, a constraint to will and work. The idea of an irresistible power, actually exercised over the minds of men in the work of salvation, is repugnant to the principles of the Gospel, because the Gospel requires duty towards God, and duty towards our neighbour, and the very idea of duty implies something to be done by man, which he may do, or not do, and this free agency cannot exist where the mind is under the influence of a resistless power. Moreover our unbelief and impenitence are imputed to us as our own fault, the consequence of a resistance of the Spirit of God, but if we had not the power to resist, it would not be our fault. To begin with the Old Testament, we meet with the following passages, which sufficiently prove that the Spirit of God may be withstood, and that it rests with ourselves whether we will obey its suggestions-"I have called, and ve refused: I have stretched out my hand,

⁽² Chron. ix. 17.) and also as proved, approved, (acceptable) men in the furnace of adversity, (Ecclus. ii. 5, and Jas. i. 2.; compare Rom. xiv. 18; xvi. 10; 2 Cor. x. 8; xiil. 7; 2 Trm. ii. 15; and 1 Cor. xi. 19.) Now the word adoxing r translated "reprodute," (and which occurs, I think, but six times, viz. in an active sense, Rom. i. 28; 2 Tim. iii. 8; and Tit. i. 16; and in a passive sense, 1 Cor. ix. 27; Heb. vi. 8; and 2 Cor. xiii. 5. 7.) is derived from this same word foximos, the negative a being prefixed, and is properly applied in the New Testament to metals, and refers to that part of them which upon refining is thrown away as drossy and worthless, and accordingly in the LXX the word adoxspos answers to the Hebrew word "sigim," dross; (see 1sa. i. 22; and Prov. xxv. 4.)—Hence we infer that the word "Reprobate" ought to have been rendered "not affording any proof" (i. e. of genuineness or sincerity,) or as we call it, "not being found proof," and for that reason rejected, as impure, and not according to the standard. Numerous other instances could be adduced connected with this controversy, in which the original word has been improperly rendered, and in which the sense of the Greek is (if I may so speak) less Calvinistic than that of the English; for example, in the passage "as many as were ordained to eternal life, believed," the word translated "ordained" (TETAYMENOI) might have been rendered with greater precision "disposed," that is, fit; the same word in 1 Cor. xvi. 15. is rendered "addicted;" it is used by Greck writers to denote men that are disposed and fit for any thing or office; without any sort of reference to any other person as the disposer —I need not hint moreover that the use of "shall" in the authorized Version in texts of this description, instead of "will," materially alters the real sense of a passage—thus "he shall be damned" implies an absolute decree, whilst "he will be damned" not only implies no such decree, but distinctly recognizes a free will on the person of the person so punished .-- No little mischief, also, has been effected by the expression "justified by faith;" it should have invariably been translated "justified through faith;" for in the New Testament, whenever the justification of men by faith is metitioned, the expression is wife, an wifews, dia wifews, or dia wis Wistons, and never dia trisin, or dia run Wisto, (see Rom. i. 17; iii. 22, 28, 30; Gal. iii. 5; Eph. ii. 8. &c.) and it is well known that dia when it governs a genitive case, signifies through, and when it governs an accusative case it signifies by, or on account of; that is, in the former case it indicates the means, in the latter the cause.

and no man regarded;" "Have I any pleasure at all in the death of the wicked, and not that he should return from his ways and live?" + "Why will ye die, O honse of Israel, for I have no pleasure in the death of him that dieth?" " What could have been done more to my vineyard that I have not done in it? wherefore. when I looked that it should bring forth grapes, brought it forth wild grapes?" The same doctrine is also maintained by the writers of the New Testament; for our Saviour is therein made to declare to men in general, "Ye will not come that ye might have life;" and again, "O Jerusalem, Jerusalem, which killest the Prophets. and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye would not;" moreover if grace were irresistible, the Scribes and Pharisees could not have prevented any entering Heaven, and yet He says, "Woe unto you Scribes and Pharisees, for ye shut up the kingdom of God against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in;" again, if grace be irresistible, it must effect the salvation of men without any effort or exercise of their own will; but if so, why did our Saviour reproach the obstinate infidelity of the Jews, or emphatically ask, "Why even of yourselves judge ye not what is right?" We read that Stephen, in his answer to the accusation of blasphemy before the High Priest, said, "Ye stiff-nooked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost." ** To turn to the Epistles; if the Apostles who wrote them under the immediate direction of the Holy Spirit, had known that the irresistible influence of the same Spirit would ultimately and necessarily secure the salvation of the Christians to whom they wrote, why did they express in their Epistles so much anxiety that their converts should walk worthy of their vocation; because such earnestness in enforcing the duty and necessity of active exertion is inconsistent with the doctrine of a passive waiting for the irresistible grace and impulse of the Holy Spririt; thus St. Paul "beseeches" the Christians "that they receive not the grace of God in vain," and he even allows the possibility of himself having received it "in vain," and surely, all other Christians may admit the same possibility; thereby proving beyond a doubt that the influence of the Holy Spirit may be withstood, and that it rests with ourselves whether we will obey its suggestions. 'The Scriptures also teach us that we may "hate the light," that we may "do despite unto the Spirit of grace," that we may "strive" and "rebel" against the Holy Spirit, that we may "grieve," ++ and "vez" Him, "reject" and "turn" from Him, and even "quench" Him. In fact, is there a single passage in the New Testament which leads us to suppose that any supernatural power is exerted

Prov. i. 24. + Ezek. xviii. 23. ; Ezek. xviii. 31. 32. ; Isaiah v. 4. | Luke xiii. 34.
 J Luke xii. 57. ** Acts vii. 51. ++ Eph. iv. 30. ; 1 Thess. v. 19.

over the minds of men,* and still less that that power is irresistible? We may, therefore, conclude that the influence of the Holy Spirit is not irresistible, that is, that it does not necessarily cause men to perform good works, that it points out the way of health and life, but that it rests with ourselves whether we will follow its directions, and, therefore, that a man may resist, and do despite to it by turning to sin and wickedness in opposition to its dictates.

Q. 94.—How do you prove the doctrine of the Final Perseverance of the Elect to be unscriptural, that is, that the Saints may fall

finally from a state of grace?

This doctrine is so inseparably connected with that of Election, that it falls to the ground if that be but refuted. Now as the doctrine of Election has already been shown to have no warrant or foundation in Scripture, it would be unnecessary to disprove this of the Final Perseverance of the Elect. I will, however, cite the following passages of Scripture which are conclusive upon the point. after observing that the Text which is produced in support of it. proves nothing at all, because our Saviour therein speaks only "of the sheep who hear his voice," who "if they follow him shall never perish." Thus it is written, "The Lord said unto Moses, whoever hath sinned against me, him will I blot out of my book;" it is therefore evident that a man may receive grace to have his name written in the book of life, which afterwards may be blotted out: again, the man of God is represented in Scripture as being "turned like the dog to his own vomit again, and like the sow that was washed, to her wallowing in the mire, and the last end of such an one is represented to be worse than the first;" we read also that God will manifest towards us "goodness, if we continue in our goodness, otherwise we shall be cut off;" again, if the Elect, who are to use our Lord's Prayer, cannot fall away, why did our Saviour command them, to pray not to be "led into temptation?" Why, moreover, in His Parable of the Sower, does He speak of those who "for a while believed, and in time of temptation fell away?" Why did Paul and Barnabas exhort the Disciples "to continue in the grace of God," I if they could never fall from that grace? The Apostle St. Paul himself speaks to this point when he expresses a fear "lest having preached unto others, he himself should be a cast-away;"** he, moreover, tells the Galatians that "they were fallen from grace;" it and in writing to the Thessalonians he says, "we live, if we stand fast in the Lord," II which implies a doubt of our "standing fast" and a possibility of falling from grace, and, therefore, in the same Epistle he admopishes them not to "quench the Spirit." SS He distinctly asserts

in his Epistle to Timothy that we may "put away faith and a good conscience," and "concerning faith make shipwreck," I that is, forfeit our claim to eternal life. The same Apostle informs the Hebrews that "the Just shall live by faith, but that if he draw back, God will have no pleasure in him," that "we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end,"** and in the same Epistle he asserts the possibility of falling finally from a state of grace, declaring it to be "impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, (παςαπισόντας, having fallen away,) to renew them again to repentance; seeing they crucify to themselves the Son of God afresh," &c. ++ St. Peter in his General Epistle assures those who had "obtained like precious faith with himself through the righteousness of Christ," that their state was only of possible salvation and conditional, for "if," says he, "ye do these things," (that is, the good works which he had before mentioned,) "ye shall never fall," thereby implying that if they did them not, they should finally fall; and in the same Epistle he asserts that there is a danger that men "after having escaped the Pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, should be again entangled therein, and overcome;" SS and St. John thus exhorted the elect lady and her children, "look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward; since whospever transgresseth, and abideth not in the doctrine of Christ. hath not God," which implies a possibility of "losing" and "not abiding" in the doctrine of God. From these passages of Scripture (and from numerous others which may be cited) we infer that it is possible to fall finally from a state of grace, and to forfeit our claim to eternal life,

INFERENCES FROM THE PRECEDING ARGUMENTS.

Because it has been proved that the dectrines of *Predestination, Irresistible Grace*, and *Final Perseverance*, have no foundation in Scripture, therefore, the Calvinists have causelessly separated from the Communion of the Church of England on account of her rejection of those doctrines.

A PRAYER FOR UNITY.*

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all that and prejudice, and whatsoever else may hinder us from godly union and concord; that as there is but one Body, and one Spirit, and one Hope of our calling; one Lord, one Faith, one Baptism, one God and Father of us all; so we may henceworth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity; and may with one mind and one amouth glorify thee; through Jesus Christ our Lord. Amen.

^{*} See "Form of Prayer for the Twenty-ninth day of January," in the Book of Common Prayer,



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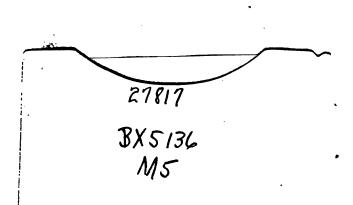
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